Politeuphuia.

WITS COMMON-WEALTH.

Newly Corrected and *amended.*

Si tibi difficilis formam natura negauit,
Ingenio formæ damna repende tuæ.

LONDON.
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?1626

TO HIS VERIE GOOD FRIEND M^r. BODENHAM. N. L. wiſheth increaſe of happineſſe.

SIR,

WHat you ſeriouſly begun long ſince, and haue alwayes bin very careful for the full perfectiõ of, at length thus finiſhed, although perhaps not ſo wel to your expectatiõ, I preſent you with, as one before all, moſt worthy of the ſame, both in reſpect of your earneſt trauaile therein, and the great deſire you haue continually had for the generall profit. My humble deſire is, that you would take into your kind protection this old and new burden of wit; new in his forme and title, though otherwiſe old, and of great antiquitie, as being a methodicall col-

lection of the most choise and select Admonitions & Sentences, compendiously drawne from infinite variety, Diuine, Historicall, Poeticall, Politike, Morall, and Humane. As for the enuious and ouer-curious, they shall the lesse trouble me, sith, I know, there is nothing in this World but is subiect to the Erymnis *of ill disposed persons, whose malice is as fatall as the Darts of* Cephalus, *or* Paris *shaft, which neither a seuen-fold shield, nor* Vulcans *cunning worke-manship, nor* Pallas Ægis *can auoid. Thus humbly craning pardon for my boldnesse, beseeching God dayly to increase the affection you beare to Learning, I take my leaue.*

Your most assured

to command.

N. L.

To The Reader.

COurteous Reader, encouraged by thy kind acceptance of the first & second Impreſſion of *Wits Common-wealth*, I haue once more aduentured to preſent thee with an eleuenth Edition. *Solent primi fœtus rerum horridi eſſe & inſuaiores; ſed amœni magis & grati ſubſequaces.* Somewhat new I haue inſerted, put out many things where I found it neceſſary, and eſpecially of examples: for that I intend, by Gods grace, the next time, to publiſh the fourth part of *Wits Common-wealth*, containing only Examples. Then from your gracious acceptance and cenſure, let this part draw her perpetuall priviledge, that like *Alcinous* fruits, it may ſtill flouriſh in the faire Summer of thy gentle fauour and euery one of them triumph in deſpight of Enuies raging Winter.

In Politeuphuian Decastchion.

MYstica qui sophiæ, cultæ quadrantia vitæ,
Ingenij varios flores rimaris & ardes:
Intemerata legas huius monumẽta laboris
In quo fervẽtem metris sedabis orexim.
Hoc duce Mercurio, cœlestinumine plen⁹
Vertice sublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni,
Omnia sunt in hoc; Musis aptissima sedes
Virtutis morumque Pharos Cynosura vaganti,
Ingenij, genij, mentis rationis acumen.

A. R.

LEt him who in desire Wits Wealth imbraces,
Here stand & gaze, where wel behold he may
A heauenly troupe of matchles Nymphs & Graces,
Their siluer armes in sacred Foun. display.
Whose parts all faire, and equall to their faces,
Make their nak'd beauty their most rich array,
Nor thinke I had him with a vaine suppose,
Inuiting him vnto his resting place.
Whence flowes a Riuer of smooth running Prose,
Whose streames; conceits (like Virgins) interlace.
Amongst greene leaues so growes the damask Rose,
So Diamonds golden Tablets doe enchase.

T.M.

THe curious eye that euer raſhly lookes,
And giues no taſte nor feeling to the mind,
Robs it owne ſelfe, & wrongs thoſe laboured Bookes,
Wherein the Soule might greater comfort find,
But when that ſence doth play the buſie Bee,
And for the Hony not the Poyſon, reeds,
Then for the labour it receiues the fee,
When as the mind on heauenly ſweetneſſe feeds.
This doe thine eye: and if it find no heere,
Such precious comforts as may giue content,
And ſhall confeſſe the trauaile not too deere.
For idle houres that in this World were ſpent:
Neuer hereafter will I euer looke,
For thing of worth in any mortall Booke.

M. D.

WITS COMMON WEALTH.

Of God.

Definition. *God the beginning of all things, the Idea and patterne of all good, is that Almightie Omnipotence which wanteth beginning and ending; which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no Sea so deepe, that can resist his power.

As a Prince will not suffer that another be called King in his Realme, so likewise God will not permit, that any other in this World should be honoured but he only.

Without the vnderstanding of the will of God by his Word, our sight is but blindnesse, our vnderstanding ignorance, our wisdome foolishnesse, and our deuotion deuilishnesse.

God will not suffer man to haue the knowledge of things to come: for if hee had prescience of his prosperitie, hee would be careleſſe; and vnderstanding of his aduersitie, he would be senseleſſe, *Auguſt.*

God, who hath made all mortall things hath authoritie to diſpoſe them, euen with the ſame power wherewith he hath created them.

As much doe wee owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, whereunto he hath alwayes rayſed vs.

Where Vertue doth raiſe to honour, there God fayles not to eſtabliſh the dignitie.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright Sunne, which riſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The treaſures of vices are in vs, the abundance of goodneſſe in God. *Ierom.*

The greatneſſe of God is more ſeene in mercie then in puniſhment.

God vſeth vs not as our offences deſerue but as his mercie willeth.

God deales in one ſort with the ſinner, in another manner with the iuſt; to the ſinner he pardoneth his offence, and from the iuſt hee takes away the occaſions of his ſinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was ſtroken blind.

Mordorus, ſpoyling *Circes* Temple, was ſtrucken

ſtrucken mad, with all his Souldiers.

Alexanders Souldiers ſeeking to ſpoyle the Temple of the ſame Goddeſſe, were ſlaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and ſpoyling it, was ſtrucken with madneſſe, and ſlew himſelfe.

Scipio's Souldiers that robbed the Temple at Toloſſa, died all miſerably.

As it is impoſſible with one and the ſame eye to behold Heauen and Earth, ſo it is as impoſſible with one diſordinate will, to loue God and the World. *Auguſt.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou lift thy ſelfe vp vnto him, he flyeth from thee; but if thou humbleſt thy ſelfe vnto him, he commeth downe to thee.

Gods doctrine is the rule of Prudence, his Mercie the worke of Iuſtice, and his Death the Standard of Patience, *Bern.*

The Reſurrection of Chriſt to the Dead is Life, to the Saints Glorie, to Sinners Mercie.

Simonides, the more he ſtudied to know what God was, the harder ſtill it ſeemed vnto him.

If God helpe, he is merciſull; if not, we muſt not thinke him vniuſt.

Diuinitie cannot be defined.

The operation of God is three fold, Creation, Formation, Conſummation.

God is Eternitie, and therefore not found, but

but of ſuch as continually ſeeke him.

God, although hee bee Omnipotent could neuer make a Creature equall to himſelfe.

The Lord of Hoſts, is called God the Father, the Sonne is the Image of the Father. The Father and the Sonne knowne, the goodneſſe of them both, which is the Holy Ghoſt, is made manifeſt, *Auguſt.*

Iupiter eſt quodcunq; vides, quacunq; moueris, Ouidius.

Quæ Deus occulta eſſe voluit non ſunt ſcrutanda, quæ autem manifeſta fecit, non ſunt neganda, ne & in illis illicitè curioſi, & in iſtis dammabiliter inueniamur ingrati, Ambroſ.

Of Heauen.

Def. *Heauen is generally taken for that part of the World which is ouer our heads, a place full of Diuine Reſidence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEauen is the ſeate of God, and the Earth is his footſtoole.

Heauen is the ſeat of glory, the habitation of Angels, the reſting place of the Faithfull far beyond thought & glorious beyond report.

Wee deeme it hard to know the things on Earth, and finde the obiects of our eyes, with toyle, but who can ſearch the ſecrets of the heauens, *Baſil.*

Heauen is neither infinite in forme nor figure, but one in nature.

Heauen

Heauen, as it had his Creation of nothing, so it shall be dissolued to nothing.

The disposition and places of the Heauens, are not of power to expresse our good or bad fortunes.

As Hell is the place of all horrour, so Heauen is the Hauen of all rest.

Heauen is the Habitation of the Elect, the Throne of the Iudge, the Receit of the saued, the seat of the Lambe, the fulnesse of delight, the Inheritance of the Iust, and the reward of the faithfull.

From Heauen our soules receiue their sustenance Diuine.

Heauen is the Church of the Elect, the soule of the Iust, and Field of the faithfull.

Hee is most miserable that is denyed to see the Sunne-shine, and he is most accursed to whom God denyeth his Heauenly fauour, *Gregorie.*

It is hard to liue well, easie to dye ill; hard to obtaine Heauen, easie to keepe from thence.

None knoweth better how great is the losse of Heauen, then they that are judged to liue continually in Hell.

A good life begetteth a good death, and a a good death a glorious inheritance in Heauen.

The way to Heauen is narrower then the way to Hell.

In

In gloria cœlesti mira serenitas, plena securitas, æterna fœlicitas.

Estque Dei sedes, nisi terra, & pontus & aer.
Et Cœlum, & virtus, superos quid quærimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall & incorporal substance, alway moueable and free, the diuine Messengers of the will of God, serving him by grace and not by kind, and are partners of immortalitie.*

ANgels at all times, and in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectours of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free and subtill, of the essence of God himselfe, *Aug.*

Angels haue their habitation in heauen, their eyes fixed on the Majesty of God, thier tongues formed to his prayses, and themselues onely in him.

Euery ones Angel that hath guided him in this life, shall at the latter day bring forth him he hath gouerned, *Origen.*

Angels intend two things, the first is the Glory and seruice of God, the second is the health and saluation of his children.

Angels are the comforters, instructers, and reformers of men.

Angels

Angels are Tutors of the Saints, Heraulds of heauen, and Guardians of our Bodies and Soules.

The Angels exceed not in desire, desire not because they want not, in beholding their Creator, *Amb.*

The Angels haue charge to conduct men, Wisedome to instruct men, and Grace to preserue men.

Angels were the first Greatures that euer God made.

Angels whensoeuer they are sent, doe alwayes behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The diuine nature of Angels suffereth neither change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell; and their tongues beare the Embassage of the most high God.

Angeli, sic foris exeunt, vt internis contemplationis gaudiis non priuentur, Greg.

Apostatæ angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defi. *Vertue is a disposition and power of the reasonable*

ſonable part of the Soule, which bringeth into order & decency the vnreaſonable part, by cauſing it to propound a conuenient end to her own affections and paſſions, whereby the Soule abideth in a comely and decent habit, executing that which ought to bee done according to reaſon: briefly it is a proportion and vprightneſſe of life, in all points agreeable to reaſon.

HE that deſireth to be called vertuous, it is firſt requiſit, that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reuerend; for that the one title deſcends together with dignitie, and the other is the reward of the worke which wee vſe. So that it falls out in good experience, that this title of Vertue is of many men deſired, but of very few truly deſerued.

Vertue maketh a ſtranger grow naturall in a ſtrange Countrey, and Vice maketh the naturall ſtrange in his owne countrey.

Vertue is health, Vice is ſickneſſe, *Petra.*

Vertue is a ſtranger vpon Earth, but a Citizen in Heauen.

Take away diſcretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgiue, is noleſſe vertue in Princes, when they be offended, then Reuenge a vice in the com-

common ſort, when they bee wronged.

Vertue goes not by birth, nor diſcretion by yeeres, for there are old fooles and young Counſellers, *Geuara.*

Vertue is the Queene of Labourers, Opinion the Miſtreſſe of Fooles, Vanitie the pride of Nature, and contention the ouerthrow of Families.

Vertue maketh men on the earth famous, in their graues Glorious, and in the Heauens immortall, *Chilo.*

Vertue is not obtained, in ſeeking ſtrange Countries, but amending of old errours.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth vertue to the letter Y, which is ſmall at the foot, and broad at the head; meaning that to attaine Vertue, is very painefull, but the poſſeſſion thereof paſſing pleaſant.

A good man, though in apparance he ſeeme needy, yet by vertue he is rich.

Vertue is a thing that prepareth vs to immortality, and makes vs equall in the Heauens, *Socrates.*

The firſt ſtep to Vertue, is to loue Vertue in another man.

Vertue while it ſuffereth, ouercommeth.

Vertue cannot perfectly bee diſcerned, without her contraries; nor abſolutely perfect without aduerſitie.

He that remembreth his Vertue, hath no

Vertue

Vertue to remember, seeing he wanteth Humility, which is the Mother Vertue of all Vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue doe so much affect the beholder, that hee presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more fauour than a man of much wealth.

It is no lesse Vertue, to keepe things after they be gotten, then to get them, *Ouid.*

Vertue in generall, is a Castle impregnable; a Riuer, that needeth no rowing; a Sea, that moueth not; a Treasure, endlesse; an Armie, inuincible; a Burthen supportable; an ouerturning Spye; a Signe deceitlesse; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that instantly cureth; an eternall honour that neuer dieth, *Mar. Aurel.*

Laudo factam de necessitate virtutem, sed plus laudo illam, quam elegit libertas, non inducit necessitas.

——virtus medio iacet obruta cœno,
Nequitiæ classes candida vela ferunt.

Of Peace.

Desi. *Peace is the quiet and tranquility of Kingdomes, burying all Seditions, Tumults, Vproares, and Factions, and planting Ease, Quietnesse, and*

and Security, with all other flouriſhing Ornaments of happineſſe.

DEare and unprofitable is the Peace that is bought with guiltleſſe Bloud.

They juſtly deſerue the ſword of Warre, which wilfully refuſe the conditions of Peace.

Peace flouriſheth, where Reaſon ruleth, and Joy raigneth, where Modeſty directeth.

Peace is the end of Warre, Honour, the joy of Peace, and good gouernment the ground of them both.

Peace is of moſt men deſired.

Concord in a City, is like harmony in Muſicke.

Concord of many maketh one.

As the liuing members of the body, vnited together, maintaine life; and diuided, haſten death: ſo Citizens in a Common weale, by their Concord, maintaine the ſtate, but by their hatred deſtroy it.

True peace, is to haue peace with Vertue, and Warre with Vice.

Peace asketh no leſſe wiſdome to conſerue it, then valiantneſſe to obtaine it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt, are ſooneſt preuented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the couetouſnes of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate houſe with a naked

naked Sword in her hand, and in the name of all the Ladies, chid the heartleſſe Lords, for ſuffering themſelues to liue, their country being ouerthrowne, and they like to loſe their liberty.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Countrey, and inthralled the inhabitant thereof by tyranny.

Peace from the mouth of a Tyrant, is oftner promiſed then performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſteritie of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſedome, to bee at peace with men, at war with vices.

To rule an eſtate, is a heauy burthen; but to vndergoe peace, is an eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which wee ſhould earneſtly purſue, is to follow diſcord, and our own deſtruction.

That thing is more eſteemed which is obtained by peacefull words, then that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſunt, virtutum experimenta non proſunt.

Pax

Pax optima rerum.

Quas homini non esse datum est : pax vna triumphis
Innumeris melior : pax custodire salutem,
Et ciues æquare potens Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible vertue which bringeth forth all goodnesse, reuealeth the Creation of the World, the Power of our creator, the eternall Crowne of Blisse we hope for, and the Punishments allotted for our misdoings: it is a Vertue, through which we are inclined to speake no otherwise with our Tongue, then wee thinke with our Heart.*

TRuth stands not vpon the tongues of Men, nor Honour vpon the frownes of Authoritie.

There is nothing so secretly hidden, but Time and Truth will reueale it.

Truth may be oft blamed, but neuer shamed: and Vertue suppressed by slander, will at last appeare without blemish.

The dissoluing of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two Companions, Wisedome and Constancy.

Truth is the Messenger of God, which euery man ought to reuerence, for the loue of her Master.

Truth

Truth onely among all things is priuiledged, in ſuch wiſe, that when the Time ſeemeth to haue broken her wings then as immortall ſhe taketh her force, *Aug.*

The pureſt Emerald ſhineth brighteſt, when it hath no ſoyle, and Truth delighteſt moſt, when it is apparrelled worſt.

The end of Grammar, is to ſpeake aptly and agreeably; and the end of the ſpeech, Society: of Rhetoricke, to carry all mens minds to one opinion: of Logicke, to find a Truth amidſt many falſhoods; all other Arts do likewiſe tend to Truth.

Foure very good Mothers, haue foure very bad Daughters: Truth hath Hatred; Proſperity hath Pride; Security hath Perill; and Familiarity hath Contempt.

Pharamond the firſt King of France was named *warmond*, which ſignifieth Truth.

Truth feareth nothing more, then to bee hid; ſhe careth for no ſhadow, but is content with her owne light.

Truth is a vertue that ſcaleth the Heauens, illuminateth the Earth, maintaineth Iuſtice, gouerneth Common-weales, kills Hate, nouriſheth Loue, and diſcouereth Secrets.

Truth is a ſure pledge not impaired, a ſhield neuer pierced, a Flower that neuer dyeth, a State that feareth no fortune, and a Port that yeelds no danger, *Cicero.*

Truth is health that is neuer ſicke, a life that hath neuer end, a ſalue that healeth all ſores,

ſores, a Sunne that neuer ſetteth, a Moone that is neuer eclipſed, an Hearb that is neuer withered, a Gate that is neuer lockt, and a Voyage that neuer breeds wearineſſe.

Truth is ſuch a vertue, that without it, our ſtrength is weakeneſſe, our Iuſtice tyrannous, our humility trayterous, our patience diſſembled, our chaſtity vaine, our libertie captiue, and our piety ſuperfluous.

Truth is the Centre wherein all things repoſe, the Card whereby we ſaile, the Wiſdome whereby we are cured, the Rock whereon we reſt, the Lamp that guideth vs, and the Shield which defendeth us.

Truth is the ground of Science, the Scale to Charity, the Type of Eternity, and the fountaine of Grace.

By Truth the innocent ſmileth before the Iudge, and the Traytor is diſcouered before he is ſuſpected.

Truth is a good cauſe, and needs no helpe of Oratory, and the leaſt ſpeech diſcouers the beſt credite.

Qui veritatem occultat, & qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe non vult; iſte, quia nocere deſiderat. Auguſt.

Non bene mactato cœleſtia numina gaudent:
——Sed quæ præſtanda eſt, & ſine teſte fides.

Of Conſcience.

Deſi. *Conſcience generally is the certaine and aſſured*

sured testimony which our soules carry about with them, hearing witnesse of what we speake, thinke, wish, or doe: it is to the wicked, an accuser, a Iudge, a Hang-man, and a Rope: to the godly, a comfort, a reward, and ayd against all aduersities.

A Guilty Conscience is a worme that biteth, and neuer ceaseth.

The Conscience once stained with innocent bloud, is alwayes tyed to guilty remorse.

Conscience is a Worme that fretteth like the *Seris* Wooll, secretly and deepely; easily gotten, and hardly worne out.

Where the Conscience is drowned with worldly Pompe and Riches, there Wisedome is turned to Foolishnesse.

Conscience is the chamber of Iustice, *Orig.*

He that frameth himselfe outwardly to doe that which his Conscience reproueth inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where shipwracke is made of Faith.

A good Conscience is the onely liberty.

The Conscience is a Book wherein our dayly sinnes are written.

A good Conscience is a continuall quietnesse.

Although the Consciences of many seeme to bee seared with hot yron, as if it were voyd from all feeling of sinne, yet at the point of death it is awakened, yea and it driueth the

the miſerable Soule to deſperation.

We ſhall carry nothing with vs out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practiſe reuerently thoſe things that are good, that thine owne Conſcience may be cleare, and others by thy deings not offended. *Greg.*

A cleare conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty than he, whoſe conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to find a foule cracke in a falſe conſcience.

Conſcience beareth little or no ſway, where coyne brings in his plea.

The Conſcience loaden with the burden of ſinne, is his owne Iudge, and his owne Accuſer.

Wheras any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame, being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers account thoſe men incurable whoſe conſciences are not touched with repentance for thoſe ſinnes which they haue committed.

There is no greater damnation then the doome of a mans owne conſcience.

The violence of conſcience commeth from God, who maketh it ſo great that man cannot abide it, but is forc't to condemne himſelfe.

A wicked Conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conſcientiæ: vis autem nunquam eſſe triſtis & bene viue. Iſidor.

Heu quantum pœnæ mens conſcia donat.
——Sua quemque premit terroris imago.

Of Prayer.

Deſi. Prayer (as ſome Diuines affirme) is to talke with God, crauing by interceſſion and humble petition, either thoſe things neceſſary for the maintenance of this life, or forgiueneſſe of thoſe things, which through frailety, we dayly commit.

THe juſt mans prayer appeaſeth the wrath of God.

Prayer muſt bee freely giuen, and neuer ſolde.

Prayer is the oblation of a thankefull heart, and the token of a contrite and penitent minde.

Prayer is not to bee attempted with force and violence of heart, but with ſimplicity, and meekeneſſe of ſpirit. *Auguſt.*

Happy is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continuall prayer.

Prayer is the wing wherewith the Soule fly-

eth

flyeth to Heauen; and Meditation the Eye, wherewith we see God, *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of infernall Spirits, against the delights of this lingring life, and against the motions of the flesh, *Bernard.*

Prayer engendreth confidence in the soule, confidence engendreth peace and tranquillitie of Conscience.

Faith joyned with Prayer, maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly disposed people doe dayly pray vnto God for the cleansing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to restraine it, that the corruption therof burst not out, either to the hurt of themselues, or others.

The Romanes vpon certaine high dayes prayed for encrease of wealth to the people of Rome: which, *Scipio* being Censor, changed, saying, That it was sufficient, and that they ought only to pray vnto God to preserue it, such as it was.

Thy prayer is thy speech to God: when

thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth, is to be reprehended.

Prayer muſt be accompanied with the exerciſe of mortification.

No prayer can tye the will of God vnto vs, except firſt of all wee renounce and conquer our owne wills.

Pray in thy heart vnto God, at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to giue thee ſufficient, for that hee will giue to euery man vn-asked: but pray that thou mayſt be contented and ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne: and men ceaſe to proſper when they ceaſe to pray.

The wrath and loue of God follow each other, but the former is mittigated by prayer and repentance.

Prayer and repentance bringeth peace to the vnquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of

Of Bleſſednesse.

Defi. Bleſſednesse or beatitude, is the grace of God and his benefits, bountifully beſtowed on them that ſerue him and keepe his commandements.

TRue bleſſednesse from mortall eyes is hid, & left as obiect to the purer ſpirits.

That man cannot be truely bleſſed, in whom vertue hath no place.

A man that is wiſe, although he fall into extreame pouertie, yet is hee very rich and greatly bleſſed.

Bleſſednesse is an outward quietneſſe, *Ariſt.*

Bleſſednes far off, beginneth from humility.

A bleſſed man cannot erre.

There is no truer happineſſe in this life, then that which beginneth euerlaſting happineſſe; and no truer miſery, then that which leadeth to euerlaſting miſery.

The firſt felicitie that godly men haue after this life, is the reſt of their ſoules in Chriſt; the ſecond ſhall be the immortality and glory of their bodies.

This is perfection and happines, euen for euery thing to attaine the end for which it was created, and therein to reſt & be bleſſed.

Hateſull and hapleſſe is that happineſſe, that traineth men from truth to inſolence.

Since in euery thing the exceſſe is hurtful, the aboundance of felicity is moſt dangerous.

It is not true bleſſednesse, which hath an end.

If thou knoweſt all that ought to be known, thou art truely bleſſed.

They are to bee accounted bleſſed, to whom fortun hath equally weighed the good with the euill.

All things truely belonging to bleſſednesse, doe chiefly conſiſt in the noble vertues of wiſedome.

True bleſſednesse conſiſteth in a good life and happie death, *Solon.*

Not the rich, but the wiſe auoide miſerie, and become happie and bleſſed.

They that thinke riches the cauſe of happineſſe, deceiue themſelues no leſſe then if they ſuppoſed, that cunning playing vpon the the Lute or Harpe, came from the inſtrument and not from Art.

Thoſe men be truely bleſſed, whom no feare troubleth; no penſiueneſſe conſumeth, no carnall concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſſe mooueth vnto mirth.

True felicitie conſiſteth in the good eſtate of the ſoule.

Fœlix anima quæ ſpreto turbine ſœculi, pertranſiens corporis clauſtra, illius ſummi & incomprehenſibilis lucis poteſt aliquo illuſtrari radio: fœlix cui victa voluptas.

Tergà dedit, longi quem non fregere dolores.

Of

Of Loue.

Defi. *Loue is the moſt excellent effect of the ſoule whereby mans heart hath no fancie to eſteeme, value, or ponder any thing in this world, but the care and ſtudy to know God; neither is it idle, but worketh to ſerue him whom he loueth; and this loue is heauenly. There is alſo a loue naturall, and that is a poyſon which ſpreadeth through euery veine, it is an herb, that being ſowne in the entrailes, mortifieth all the members; a peſtilence, that through melancholly killeth the heart; and the end of all vertues.*

LOue is the Maſter of boldnes and confidence, *Niphus, de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, and departeth ſlowly.

Whoſoeuer loueth, is deceiued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſe.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon, *Seera.*

Loue begun in perill, fauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with

vnfit fancies, and layeth beauty as a ſnare to intrap vertue.

Loue is a fading pleaſure mixed with bitter paſſions, and a miſery tempered with a few momentary delights.

All bonds are little enough to hold loue.

Loue is a vertue, if it be meaſured by dutifull choyce, and not maimed with wilfull chance.

Lawleſſe loue neuer endeth without loſſe; nor the nuptiall bed defiled, eſcapes without reuenge.

Fancie is a worme that biteth ſoreſt the flouriſhings bloſſomes of youth.

Loue is not to be ſuppreſt by wiſdome, becauſe not to bee comprehended with reaſon.

Hot loue is ſoone cold, and faith plighted with an adulterers vow, is tyed without conſcience, and broken without care.

Loue as it is variable, ſo it is mighty in forcing effects without deniall.

Cupid is not to bee reſiſted without courage, but entertained with courteſie.

Loue vanquiſheth Tyrants, conquereth the malice of the enuious, and reconcileth mortall foes vnto perfect friendſhip.

Loue is a heat full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making the thoughts haue eyes, and hearts eares; bred by deſire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buryed by ingratitude.

That

That which with the heart is loued, with the heart is lamented.

Loue is a worme, which commonly liues in the eye, and dies in the heart.

To bee free from loue, is strange; but to thinke scorne to be beloued, is monstrous.

Loue and royalty can suffer no equalls.

Loue being honest, may reape disdaine, but not disgrace.

Hee that feeds vpon fancie, may be troubled in the digestion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neere her liues end; and hope of heauen, had neuer feare of hell.

Things immortall are not subiect to affliction, *Hermes.*

Affection bred by inchantment, is like a flower wrought in silke, in colour and forme most like, but nothing at all in substance and sauour.

Loue gotten by witch-craft, is as vnpleasant, as fish taken with medicines is vnwholsome.

Loue is as a Camelion, which draweth nothing into the mouth but ayre, and nourisheth nothing in the body but the tongue.

Loue breaketh the braine, but neuer bruiseth the brow; consumeth the heart, but neuer toucheth the skinne; and maketh a deepe skarre to be seene before any wound be felt.

A man hath choice to begin loue, but not to end it.

It is meet for Louers to preferre manners before money, and honesty before beauty.

Lawlesse loue without reason, is the very load-stone to ruth and ruine.

Loue is not satisfied with gold, but onely payed with loue againe, *Pythag.*

Loue couereth a multitude of sinnefull offences, and loyalty recouereth a world of infirmities.

Loue-knots are tyed with eyes, and cannot bee vntied with hands; made fast with thoughts, not to be vnlooſed with fingers.

To haue a faire Miſtreſſe in loue, and want gold to maintaine her; to haue thouſands of people to fight, and no pennie to pay them, maketh your Miſtreſſe wilde, and your Souldiers tame.

True loue is neuer idle, but worketh to ſeruc him whom he loueth, *Auguſt.*

As Iuie in euery place findeth ſomewhat to cleaue vnto, ſo loue is ſeldome without a ſubiect.

Loue is three-fold; the firſt onely embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body and ſoule: nothing more noble then the firſt, then the ſecond nothing more vile, the third is equall to both, *Plato.*

Loue is a cruell impreſſion of that wonderfull paſſion, which to bee defined is impoſſible,

poſſible, becauſe no words reach to the ſtrong nature of it, and onely they know it, which inwardly doe feele it, *Aurelius*

He that maketh not his Miſtreſſe a Goldfinch, may perhaps in time find her a Wagtaile.

The aſſaults of loue muſt bee beaten backe at the firſt ſight, leſt they vndermine at the ſecond, *Pythag.*

He that looketh to haue cleare water muſt digge deepe; hee that longeth for ſweet muſicke, muſt ſtraine Art to the higheſt; and hee that ſeeketh to winne his loue, muſt ſtretch his labour and hazard his life.

It falleth out in loue as it doth with Vines; for the young Vines bring the moſt wines, but the old is beſt.

Birds are trayned with ſweete calls, but they are caught with broad Nets; louers are inlured with faire lookes, and intangled with diſdainefull eyes.

Of loue mixed with mockery, followeth the truth of infamie.

Hee that hath ſore eyes, muſt not behold the Candle; nor he that would leaue his loue, fall to the remembrance of his Lady; for the one cauſeth his eyes to ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulneſſe conſumeth loue, *Hermes.*

Loue can neuer be fully fixed, when in him that is beloued, there wanteth merit,

It is conuenient in loue to be diſcreet, and in hatred prouident and aduiſed.

Loue is a frantick frenzie, that ſo infects the mindes of men, that vnder the taſte of Nectar, they are poyſoned with the water of Styx.

Loue brings on lewd lookes to command by power, and to be obeyed by force.

Loue and fortune fauours them that are reſolute.

Louers oft times proceed in their ſuit as Crabs, whoſe paces are alwayes backward.

As affection in a louer is reſtleſſe, ſo if it be perfect, it is endleſſe.

Loue is a ſweet tyranny, becauſe the louer endureth his torment willingly. *Niphus.*

The mind of a Louer is not where hee liueth, but where he loueth.

Loue fixed on vertue, increaſeth euer by continuance.

The paſſionate louer if he ſaile, loue is his Pilot; if he walke, loue is his companion; if he ſleepe, loue is his pillow.

Loue is onely remedied by loue, and fancie muſt be cured by affection, *Pyth.*

Sophocles being demanded what harme he would wiſh to his enemy; anſwered that hee might loue where he was not fancied.

Loue is moſt fortunate, where courage is moſt reſolute.

Affections are harder to ſuppreſſe, then enemies to ſubdue.

Louers

Louers oathes are like fetters made of glaſſe that gliſter faire, but couple no conſtraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himſelfe to all laudable exerciſes, that thereby hee may obtaine his louers fauour, coueting to bee skilfull in good letters, that by his learning he may allure her, to excell in muſicke, that by his melodie hee may entice her, to frame his ſpeech in a perfect phraſe, that by his learning and eloquence hee may perſwade her, and what nature wanteth, he ſeeketh to amend by art; and the onely cauſe of this vertuous diſpoſition, is loue.

Loue, be it neuer ſo faithfull, is but a Chaos of care, and fancy; though neuer ſo fortunate, is but a maſſe of miſery, *Chilo.*

Loue is to be driuen out by reaſon, not to be thruſt out by force.

Amidſt the naturall paſſions of man, loue is the fountaine of all other.

The louer knoweth what hee doth deſire, but he knoweth not what he ſhould deſire.

Loue may wither by little and little, but the root will not be remoued on a ſuddaine.

It is a profit for young men, and a fault for old men to be in loue.

The beſt Phyſition to cure loue, is ſhe that gaue the wound.

The firſt ſtep to wiſedome, is not to loue; the

the ſecond, ſo to loue that it be not perceiued, *Plato.*

Secret loue burneth with the fierceſt flame.

As a King is honoured in his image, ſo God in man is both loued and hated; he cannot hate man who loueth God, nor can hee loue God, who hateth man, *Bernard.*

He that gathereth Roſes, muſt be content to pricke his fingers, and he that will win a Womans good will, muſt bee content with ſharpe words.

There are ſixe properties in loue. Selfe-loue is the ground of miſchiefe: Laſciuious loue, the roote of remorſe: Wanton loue, the cowards warfare: Pure loue neuer ſaw the face of feare: Pure loues eyes pierce the darkeſt corners: Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti,
Nullus liber erit, ſi quis amare velit.
——Heu quantum mentes dominatur in æquas
Iuſta Venus!

Of Iealouſie.

Defi. *Iealouſie is a diſeaſe of the mind, proceeding from a feare, which a man hath, that that thing is communicated to another, which he would not haue common, but priuate to himſelfe: it is alſo bred of that loue, which will not ſuffer a partner in the thing beloued.*

Hee

HEe that is pained with the restlesse torment of Iealousie, doubteth and mistrusteth himselfe, being alwayes frozen with feare, and fired with suspition, *Her.*

Iealousie is such an heauie and grieuous enemie to the whole estate of matrimonie; and soweth betweene the married couple such deadly seeds of secret hatred and contention, as loue being once raced out with sackelesse distrust thereof, through enuie ensueth bloudy reuenge.

A iealous man is suspicious, euermore iudging the worst: for if his Wife bee merry, hee thinketh her immodest: if sober, sullen; if pleasant, inconstant; if shee laugh, it is lewdly; if shee looke, it is lightly; yea hee is still casting beyond the Moone, and watcheth as the craftie Cat ouer the silly Mouse.

Loue, as it is diuine with loyaltie, so it is hellish with iealousie.

Iealousie proceedeth from too much loue.

The heart being once infected with iealousie, the sleepes are broken, and dreames prooue vnquiet, the whole night is consumed in slumbers, thoughts and cares, and the day in woe, vexation, and miserie.

The iealous man, liuing dies, and dying prolongs out his life and passion worse then death, none looketh on his loue but suspition sayes, This is hee that couets to be corriuall in my fauours; none knocketh

at the doore, but ſtarting vp, hee thinketh them to bee the meſſengers of fancie; none talkes, but they whiſper of affection: if ſhee frowne, ſhee hates him and loues others; if ſhee ſmile, it is becauſe ſhe hath had ſucceſſe in her loue; looke ſhe frowardly on any man, ſhee diſſembles; if ſhe fauour him with a gracious eye, then as a man poſſeſſed with frenzie, hee cryeth out that neither fire in the ſtraw, nor loue in a womens lookes, can bee concealed; thus doth hee liue reſtleſſe, and maketh loue that oft is ſweet, to bee in taſte more bitter then gall.

Iealouſie is a hell to the minde, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetnes in loue, ſo there is no deſpaire to the preiudice of iealouſie.

As a ſhip in a tempeſt, ſo is the minde toſt by iealouſie, the one ſtill expecteth his wrack, the other ſeeketh his owne ruine.

Iealouſie maketh the coward ſtout, the baſhfull audacious, the babler ſilent,

Hee that is iealous, is like him that is ſicke of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe, *Hip.*

There can be no greater tyranny then iealouſie, whereby a man continually murthereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue

Loue is married to iealousie.

Suspition is the mother of iealousie, *Dionysius.*

Three things breed iealousie; a mightie state, a rich treasure, and a faire wife.

Iealousie is a hel-borne Fiend, that pestereth the minde with incessant passions.

Iealousie, in seeketh death, contemneth it: in finding it, repineth thereat, not for enduring it, but because it suffereth him not to out-liue reuenge.

As the Crow thinks her owne birds faireſt, so the iealous man thinketh his owne choice excellenteſt.

Of little brooks proceed great Riuers, and from small sparkles of iealousie, arise great flames of distemperature.

To trouble a iealous man with counsell, is to augment his paine with suspition.

Matrimonium ita demum tranquillè exigi poteſt, ſi vxor cœca, maritus autem ſurdus fiat. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia caituruseſt, ſi ſurdus ſit.

Of Hate.

Defi. *Hate, or enuy, is a griefe ariſing of another mans proſperity, and malignity is moſt commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof as*

others

others will haue it. This malignity or common hath, is a delight and pleasure taken in another mans harme, although wee receiue no profit thereby; and it seemeth to bee accidentall, that is, procured by hatred or ill will, arising of some euill affection which one man beareth to another.

THe greatest flood hath the soonest ebbe the sorest tempest the suddainest calme, the hottest loue the coldest end, and from the deepest desire, oft-times ensueth the deadliest hate.

Hate thirsteth to salue his hurts by reuenge.

Enuy is a secret enemy to honour.

There is nothing, that more spighteth a man, then to receiue an iniury before his enemie.

Hatred is the spirit of darknesse.

Hatred is blind as well as loue, *Plutar.*

Enuy is imagined of the Poets to dwell in a darke Caue, being pale and leane, looking asquint, abounding with gall, her teeth black, neuer reioycing but in others harme, still vnquiet and carefull, and continually tormenting her selfe.

Enuy in this point may be discerned from hatred, the one is secret, the other is open.

The enuious man is fed with daintie meate, for he doth continually gnaw vpon his owne heart.

Hate-

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulneſſe.

Enuy ſhooteth at others, and woundeth her ſelfe.

Sicilian Tyrants did neuer find,
Than enuy greater torment of the mind.

A wiſe man had rather bee enuied for prouident ſparing, then pitied for his prodigall ſpending.

Bauens are knowne by their bands, Lyons by their clawes, Cockes by their combes, and enuious men by their manners.

Enuy neuer caſteth her eye low, nor ambition neuer points but alwayes vpward.

Reuenge barketh onely at the Starres, and ſpight ſpurnes at that ſhee cannot reach.

Enuy braggeth, but draweth no bloud, and the malicious haue more minde to quip, then might to cut.

Enuy is like lightning, that will appeare in the darkeſt fogge.

Very few dare ſerue or follow ſuch as the Prince doth hate.

Much ſtrangenes breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that bee euill, iuſtifyeth the iuſtice and ſentence of them that be good.

It is better to bee fellow with many in loue, then to bee a King with hatred and enuie.

Enuie

Enuie is blinde, and can doe nothing but diſpraiſe vertue, *Solon.*

Ennie is ſo enuious, that to them that of her are moſt denyed, and ſet fartheſt off, ſhee giueth moſt cruell ſtrokes, with her feet.

As ruſt conſumeth Iron, ſo doth enuie the hearts of the enuious, *Anaxag.*

An enuious man waxeth leane with the fatneſſe of his neighbour.

It is a ſcab of the world to bee enuious at vertue.

Enuie is the companion of mightineſſe,

I doe not allow of enuie, but of good, ſaith *Euripides*, I would be enuied.

Enuie is the daughter of pride; the author of murther, and reuenge, the beginner of ſecret ſedition, and the perpetuall tormenter of vertue.

Enuie is the filthy ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth: a venome, a poiſon or quick-ſilver, which conſumeth the fleſh, and dryeth vp the marrow of the bones, *Socrates.*

Take away Enuy, and that which I haue is thine: let there be no enuie, and that which thou haſt, is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuy is the moſt ancient, pride the greateſt, and gluttony the foulеſt.

The iniured man doth oftentimes forget, but the enuious man doth neuer ſpare to perſecute.

Enuy

Enuie is a ſickeneſſe growing from other mens happines, *Marc. Aurel.*

If any man bee good, he is enuied; if euill, himſelfe is enuious.

The enuious bury men quicke, and raiſe vp men being dead.

Hidden hatred is more dangerous, then open enmity.

It is an euill thing to hurt, becauſe thou hateſt; but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt part of his owne poyſon, *Socrates.*

That hatred is commonly moſt deadly, which hath once beene buryed, and afterward through iniury is reuiued againe.

The iniury of a friend is more grieuous then the malicious hatred of an enemy.

Enuie is alwayes ready to ſpeake what commeth next to minde, and not that which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the body, ſo is malice a ſickneſſe of the ſoule.

Enuy is nothing elſe but griefe of the mind at other mens proſperity, *Amb.*

Debate, deceit, contention, and enuy, are the fruits of euill thoughts.

Enuy doth alwayes waite at vertues elbow.

Glory in the end erecteth that, which enuy in the beginning ſeemed to depreſſe.

Paſcitur in vitiis liuor, poſt fata quieſcit.

Nulla ingenia tam prona ad inuidiam ſunt, quàm eorum, qui genus ac fortunam ſuam animis non æquant, quia virtutem & alienum bonum oderunt.

Of Women.

Deſi. *Women, being of one and the ſelfſame ſubſtance with man, are what man is, onely ſo much more imperfect, as they are created the weaker veſſels.*

WOmens ſorrowes are either too extreame, not to bee redreſſed; or elſe trickled vp with diſſimulation, not to be beleeued.

Who findes conſtancy in a woman findes all things in a woman.

Women are to bee meaſured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their anſweres ſharpe, yet like Faulcons they will ſtoope to a gawdie lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes ſhed teares both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women are Admirable Angels, if they would not be drawne with angels to become deuils.

A woman once made equall with man becommeth his ſuperiour, *Socrates.*

Women be of right tender condition they will complaine for a ſmall cauſe, and for leſſe will riſe vp into great pride.

Like as no man can tell where a ſhooe wringeth him, better then hee that weares it; ſo no man can tell a womans diſpoſition better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more deſireth honour, and worſe keepeth it then a Woman.

Beauty in the faces of women, and folly in their heads, be two wormes that fretteth life, and waſteth goods.

Women for a little goodneſſe looke for great prayſe, but for much euill no chaſtiſement.

A fierce beaſt, and a perillous enemy to the Common-wealth, is a wicked woman; for ſhee is of much power to doe great harme, *Euripides.*

The Eagle when hee ſoreth neereſt the Sunne, houers for a prey; the Salamander is moſt warme, when he lyeth from the fire, and a woman moſt heart-hollow, when ſhe is moſt lip-holy.

Though women ſeeme chaſte, yet they may ſecretly delight in change, and though their countenance bee coy to all, yet their conſcience may be courteous to ſome one.

Women

Women in miſchiefe are wiſer then men.

Women by nature are more pittifull then men, but being moued to anger, they become more enuious then a ſerpent, more malicious then a Tyrant, and more deceitfull then the deuill. *Socrates.*

Women that are chaſte when they are truſted, proue wantons when they are cauſeleſly ſuſpected.

It is the property of a woman to couet moſt of that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe, put foorth is nothing but wooll.

As it is naturall to women to deſpiſe that which is offered, ſo it is death to them to bee denyed that which they demand.

Womens hearts are full of holes, apt to receiue, but not retaine.

He that can abide a curſt wife, need not to feare what company he liueth in.

Like as to a ſhrewde horſe belongeth a ſharpe bridle, ſo ought a curſt wife to bee ſharpely handled, *Plato.*

The cloſets of womens thoughts are euer open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding vpon a Globe, winged with the feathers of ſickleneſſe.

The rule for a wife to liue by, is her husband,

band, if he be obedient to the Lawes publike.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beautie baites, their lookes nets, and their words inticing charmes.

A hard-fauoured woman, renowmed for her chastity, is more to be honoured then she that is inconstant, though neuer so famous for her beauty, *Mar. Aur.*

Sophocles being asked why, when hee brought in the persons of women, hee made them alwayes good, whereas *Euripides* made them bad? Because I (quoth he) doe represent women as they should be, *Euripides* such as they are.

A faire woman vnconstant, may be resembled to the counterfet which *Praxitiles* made of *Flora*, before the which, if one stood directly, it seemed to weepe, if on the left side, it seemed to laugh, if on the right side to sleepe.

Womens wits are like Sheffield kniues, which sometimes are so sharpe that they will cut a haire, and other while, so blunt that they must goe to the grindstone.

If women bee beautifull, they are to bee woone with prayses; if coy, with prayers; if proud, with gifts; if couetous with promises.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues reſemble the Apothecaries in their Arts, who chooſe the weedes for their Shops, when they leaue the faireſt flowers in the Garden.

The wiſer ſort of women are commonly tickled with ſelfe-loue.

The affections of women are alwayes fettered, either with outward beautie, or inward bountie.

Womens hearts and their tongues are not Relatiues.

A faire woman with foule conditions is like a ſumptuous Sepulchre, full of rotten bones.

A woman that hath beene married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth young men with her countenance, *Guenar.*

A womans minde is vncertaine, it hath as many new deuices, as a tree hath leaues, for ſhe is alwayes deſirous of change, and ſeldome loueth him heartily with whom ſhe hath beene long conuerſant.

Truſt not a woman when ſhee weepeth, for it is her nature to weepe when ſhe wants her will, *Socrates.*

Silence in a woman is a ſpeciall vertue.

A woman that hath no dowry to marry her ought to haue vertue to adorne her.

A woman in her wit, is pregnable; in her ſmile, deceiueable; in her frowne, reuengeable, in her death acceptable.

A faire beautifull, and chaste women, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world. *Hermes.*

That man which is married to a peaceable and vertuous woman being on earth hath attained heauen, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est vel si bona contigit vlli,
Nescio quo pacto, si mala facta bona est.

Nisi sermonum optima semina mulieres suscipiunt, & participes eruditionis virorum fiant, absurda multa prauaq; consil a atq; cogitationes & affectus malos pariunt. Plutarch.

Of Beautie.

Defi. *Beautie is a seemely composition of all the members, wherein all the parts with a certaine grace agree together; but beautie or comelinesse of the mind, is a conuenience meet for the excellencie of a man, and that wherein his nature doth differ from other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, so this shining in our liues by good order and moderation, both in deed and word, draweth vnto vs the hearts of those men amongst whom we liue.*

BEautie is such a fading good, that it can be scarce possessed before it be vanished.

Beautie tameth the heart, and gold ouercommeth beautie.

The greateſt gift that euer the Gods beſtowed vpon man, is beautie; for it both delighteth the eye, contenteth the minde, and winneth good will and fauour of all men. *Anacharſis.*

Beautie is a Tyrant for a ſhort time, the priuiledge of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blind mans queſtion, to aske why thoſe things are loued, which are beautifull.

The beautie of the bodie withereth with age, and is impaired by ſickneſſe.

The beautie of the ſoule, is innocencie and humility. *Greg.*

The faireſt creature that God made was the World.

Women that paint themſelues to ſeeme beautifull, doe cleane deface the Image of of their Creator, *Ambr.*

A beautifull countenance, is a ſilent commendation.

Beautie cannot inflame the fancie ſo much in a moneth, as ridiculous folly can quench it in a moment.

Beautie, vertue and wealth, are three deepe perſwaſions to make loue frolicke.

The more beautie is ſeene, the more it is admired.

In all things diuiſible, there is ſomething more, ſomething leſſe, ſomething equall more

or leſſe; what can be then more equall then beautie or wit? *Ariſt.*

The Scorpion, if hee touch neuer ſo lightly, inuenometh the whole body; the leaſt ſparke of wild-fire, ſets a whole houſe in flame, the Cockatrice killeth men with his ſight, the ſting of loue and beautie woundeth deadly, the flame of fancie ſets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

He that is an enemie to beautie, is a foe to nature:

Beautie without honeſtie, is like poyſon preſerued in a box of Gold.

Beautifull women be dangerous markes for young mens eyes to ſhoot at.

Chuſe not thy wife by her beautie, but by her honeſty, for good deedes will remaine when age hath taken her beautie from her.

Paruam facit miſturam cum ſapientiâ forma: Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus, ornatus eſt, Ambr.

Of Diſſimulation.

Def. *Diſſimulation is an euill humor of the mind and contrary to honeſty, it is a countenance euer diſagreeing from the hearts imagination, and a notorious lyer in whatſoeuer it ſuggeſteth.*

THe holieſt men in ſhew, proue often the holloweſt men in heart. *Plotin.*

The tip of the tongue ſoundeth not alwayes the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft-times appeareth the greateſt blemiſh of vanitie.

A counterfet Diſeaſe, is ſometimes taken away with a falſe firrop.

It is better to haue an open foe then a diſſembling friend, *Pythagoras.*

Subtill Sophiſtrie peruerteth true Philoſophie.

He which dwelleth next to a Cripple will ſoone learne to halt: and hee that is conuerſant with an hypocrite, will ſoone endeauour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes the leſſe it ſauoureth of true meaning.

Hee that diſſembleth, ſinneth not of ignorance; but deceiueth by a colour, which hee himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceiue him, *Plato.*

It is farre better to ſpeake the truth in few words, then to keepe ſilence with deepe diſſimulation.

Diſſembling curteſies are like *Circes* riches, which can turne vaine-glorious fooles into Aſſes, gluttonous fooles into Swine, plaiſant fooles into Apes, and proud fooles into Peacocks.

Deceit

Deceit deserues deceit, and the end of trecherie, it to haue no trust.

Craft hath need of cloaking, where truth is euer naked.

He that hath often beene deceiued with the lyes of a dissembler, will scant giue him credit when he bringeth a true tale, *Plato.*

The flattering of an enemie is like the melodie of the Syrens, who sing not to shrte vp mirth, but to allure vnto mishap.

The minde of a craftie dessembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defi. *Folly or intemperancie in our actions, is an ouer flowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe backe him that is through long custome infected with vice, from betaking himselfe of set purpose to the execution of all his desires and lusts, as he that placeth his sole and soueraigne good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.*

LAte wit and vnfruitfull wisdome are the next neighbours to folly.

There can bee no greater vanity in the World, then to eſteeme the world, which eſteemeth no man, and to make little account of God, who ſo greatly regardeth all men, *Auguſt.*

There can bee no greater folly in man then by much trauaile to increaſe his goods, and with vaine pleaſures to loſe his ſoule, *Gregory.*

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainly carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit, is ſpiſſineſſe, and to be wittie without wantonneſſe, preciſeneſſe.

Fire is to be quenched in the ſparke, weeds are to bee rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred then redreſſed.

Hee that makes a queſtion where there is no doubt, muſt make an anſwere where there is no reaſon.

Few vices are ſufficient to darken many victories, *Plutarch.*

Hee that lendeth to all that will borrow, ſheweth

ſhewethgreat good will, but little wiſdome.

Marriage leapeth into the ſaddle, and repentance vpon the Crouper, *Guenar.*

Vanitie is the Maske wherein youth marcheth, and folly the page that waites attendant, vpon their actions.

Pigmalion carued a Picture with his hand, and doted vpon it with his heart.

Hee that makes curioſitie in loue, will ſo long ſtraine curteſie, that either hee will bee counted a ſolemne Sutor, or a witleſſe wooer.

Too much curioſitie ſauoureth of ſelf-loue, and ſuch as are too familiar, run into contempt.

Folly refuſeth Gold, and frenzie preferment, wiſedome ſeeketh after dignitie, and counſell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly and a beginning of diſcord.

The riotous that ſickneth vpon ſurfet, and the Foole that feeleth aduerſitie, can very hardly be cured, *Solon.*

The foole wanteth all things, and yet if he had them, could not vſe one of them.

Some be fooles by nature, and ſome bee crafty fooles to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by folly.

Among the foolish, hee is moſt foole, that knoweth litle, and yet would ſeeme to know much. *Auguſt.*

To be ouercome with affections, is an euident token of folly.

It is great folly for a man to muse much on such things as passe his vnderstanding.

Folly is the pouertie of the minde.

A wel fauoured and faire person that is a foole, is like a faire house, and an euill Oast, harboured therein. *Diogenes.*

It is meere folly to hate sinne in another, and seeking to correct it, thou fall into a greater sinne thy selfe.

A foole that from base pouertie is raised vp to riches, and worldly prosperitie, is of all men most forgetfull and vnfriendly to his friends.

A thing done a foole knoweth, but a wise man foreseeth things before they come to passe.

The more riches that a foole hath, the foolisher he is.

The heart of a foole is in his mouth, but the mouth of a wise man is in his heart, *Sirach.*

Instruction giuen to fooles, increase folly.

Inter cætera mala hoc quoque habet stultitia, Semper incipit viuere Seneca.

Sicut nec auris escas, nec guttur verba cognoscit: ita nec stultus sapientiam sapientis intelligit.

Of Flatterie.

Defi. Flatterie is a peſtilent and noyſom vice, it is hardly to be diſcerned from friendſhip, becauſe in euery motion and affect of the mind, they are mutually mingled together, but in their actions they are meere contraries, for flatterie diſſenteth from what euer it ſeemes to entend.

HEe is vnwiſe, that rather reſpecteth the fawning wordes of a flatterer, then the little loue of a faithfull friend, *Aurelius.*

Flattery reſembles Swallowes, which in the Summer time creepe vnder euery houſe, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with prayſes, which they haue cauſe to blaſpheme with curſes.

To flatter a wiſeman, ſhewes want of wiſedome in the flatterer.

As no Vermin will breed where they find no warmth, no Vultures ſleepe where they finde no prey, no Flyes ſwarme where they ſee no fleſh, no Pilgrime creepe where there is no Croſſe: ſo there is no Paraſite will lurke where he finds no gaine.

Hee that ſeeketh by a plauſible ſhadow of flatterie, to ſeduce a minde from Chaſtity to Adultery, ſinneth againſt the Law of Nature, in defrauding a man of his due, his honour, and his reputation, *Laſtan.*

Litle things catch light minds, and fancy is a worme that feedeth first vpon Fenel.

White siluer draweth blacke lines, and sweet words breed sharpe torments.

It is better to fall amongst a sort of Rauens, then amongst flattering companions; for the Rauens neuer eate a man till he bee dead, but flatterers will not spare to deuoure him while he is aliue, *Plutarch.*

Flatterie is like a golden Pill, which outwardly giueth pleasure, but inwardly is full of bitternesse.

Flatterers are like Trencher-flyes, which wait more for lucre then for loue.

Endeauour diligently to know thy selfe, so shall no flatterer deceiue thee. *Bias.*

The flatterer dilligently applyeth himselfe to the time, and frameth his speech to please his Masters humour, *Aristot.*

Like as a Camelion hath all colours saue white, so hath a flatterer all points saue honestie.

The wood maintaining fire, is consumed by it, & riches which nourish flatterers by them come to nothing. *Stobæus.*

Hee that truely knowes himselfe, cannot be deceiued by flatterie.

Flatterie is like friendship in shew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely, is the next way to make her doe ill priuatly.

Adulatio apertis & propitijs auribus recipitur, in præcordia ima descendit : venit ad me pro amico blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo, Cicero.

Of Suspition.

Defi. *Suspition is a certaine doubtfull feare of the minde, detayning the heart timorously with sundry affections, and uncertaine proceedings.*

IT is hard to blinde Suspition with a false colour, especially, when conceit standeth atthe doore of an enemy, *Aurel.*

Suspitious heads want no Sophistry to supply their mistrust.

Let not thine heart suspect, what neither thine eye sees by proofe nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrat.*

Mistrust no man without cause, neither bee thou credulous without proofe.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beliefe in the bosome of mistrust.

Where the party is knowne for a professed foe, there suspicious hate ensueth of course,

It

It is hard to procure credit, where truth is suspected.

Suspition is the poyson of true friendship, *August.*

It is better to suspect too soone, then mislike too late.

Small acquaintance breedes mistrust, and mistrust hinders loue.

Suspition may enter a false action, but proofe shall neuer bring in his plea.

Where Vertue keepeth the Forr, Report and Suspition may assaile, but neuer sacke.

Suspition engendreth curiosity; backebiting, vnquietnesse, factions, iealousie, and many other mischieses.

Open suspecting of others, commeth of secret condemning our selues, S.P.S.

Where hatefull suspition breedeth enmity, there it is hard with painted shadowes to procure amity.

Hee that feareth nothing, suspecteth nothing.

Pooles suspect wisemen, and wisemen know Fooles.

When wee suspect our selues to be most miserable, then is the grace of God most saueurable, *Bernard.*

Beautie is the true glasse of diuine Vertue, and suspition the mirrour in which we see our owne noted dangers.

Suspect the meaning and regard not speeches, *Socrates.*

Banish

Banish from thy heart vnworthy suspect, for it polloteth the excellency of the soule.

To suspect where there is cause, is sufferable; but to suspect without cause, is intolerable.

He that liues without offence, neuer needs to suspect reproofe.

Causelesse suspition is the next way to make him doe euill, which alwayes before did carry a constant meaning. *Bias.*

Octauius Augustus, domum suam non solum crimine, sed suspicione criminis vacare voluit.

Sicut difficile aliquem suspicatur malum, qui bonus est: sic difficile aliquem suspicatur bonum, qui ipse malus est, Cicero.

Of Thought.

Defi. *Thought, generally is all the imaginations of our braine, which being a proposed obiect of the heart, maketh it continually reuolue, and worke vpon those conceits.*

THoughts of loue, the further they wade, the deeper they be, and desires ended with perill, sauour of greatest delight.

Carrie thy thoughts sealed vp with silence.

Thoughts are blossomes of the minde, and words the fruits of desires, *Hermes.*

There is nothing that more shorteneth the

the life of men, then vaine hope and idle thoughts.

To muſe and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts, are the mouings and trauels of the ſoule, *Ariſt.*

There are no colours ſo contrary as white and blacke, no Elements ſo diſagreeing as fire and water, nor any thing ſo oppoſite as mens thoughts and their words.

Thinke from whence thou commeſt, bluſh where thou art, and tremble to remember whither thou ſhalt goe, *Ber.*

The minde is the Touch-ſtone of content.

Thoughts are not ſeene, but the face is the Herald of the minde.

Who thinkes before hee doe, thriueth before he thinkes.

Thoughts and conceits are the apparell of the minde, S. P. S.

He employeth his thoughts well, that vſeth them rather to teſtifie his vertue, then to nouriſh his diſpleaſure.

Let a Prince bee guarded with Souldiers, attended by Councellors, and ſhut vp in Forts, yet if his thoughts diſturbe him, hee is miſerable, *Plutarch.*

Mens thoughts are like Courtiers cloakes, often ſhifted, and neuermore impatient then when they are ſhifted.

The bowe that ſtandeth bent, doth neuer caſt

caſt ſtraight, and the minde that is delighted with earthly pleaſures, ſeldome thinketh on heauenly happineſſe.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which hee thinketh well of, although it be euill; and to eſteeme nothing for euill, but that which we hateth, although it bee right good.

When death is at the doore, remedy is too late, and when misfortune is hapned, thought of preuention is boot leſſe.

Cogitationes vagas & inutiles, & velut ſomno ſimiles ne recipias; quibus ſi animum tuum oblectaueris, quum omnia diſpoſueris, triſtis remanebis, Cicero.

Cogitationes ſunt improuidi animi reſpectus, & ad euagationem prona.

Of Wit.

Defi. *Wit is the firſt and principall part of the ſoule, wherein the minde, the vnderſtanding, and the memory are contained, which are moſt neceſſary for the direction of all good vertuous actions.*

SHarpeneſſe of wit, is a ſparke that ſooneſt inflameth deſire, *Chilo.*

One mans will is anothers mans wit.

The ornaments of wit are much more faire then the badges of Nobility.

A bond-man to ire hath no power to rule other men by his owne wit.

Strength wanting wit and policy to rule, ouerthrowes it selfe, *Horace.*

That which mans strength cannot bring to passe, wit and policy will soone dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grinde all the steele out, and scarce leaue a backe where it found an edge.

There bee three things which argue a good wit; Inuention, conceiuing, and answering.

Wit doth not commonly bend, where will hath most force.

A good wit ill employed, is dangerous in a Commor-wealth, *Demost.*

He that in these daies seeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meat in the market without money.

As the sea-crab swimmeth alwayes against the streame, so doth wit alwayes against wisedome, *Pythag.*

As a Bee is oftentimes hurt with his owne honey, so is wit not seldome plagued with his owne conceit.

Wit without learning, is like a tree without fruit, *Arist.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the rust of vaine loue, yet being purified in the stil of wise-

wisedome, and tryed in the fire of zeale, will shine bright, and smell sweet in the nostrils of all yong nouices.

Wisedome cannot be profitable to a foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnesse, if it be applyed thereunto, *Diogenes.*

Mans wit is made dull through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit, yet both wit & wealth agree in the sympathie.

He seemeth to be most ignorant that trusteth most to his owne wit, *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the minde more excellent then the exteriour Organs and instruments of the body by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiueth his own wit, that though his knowledge bee great, yet thinketh himselfe to vnderstand little, *Plato.*

As emptie vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed: for when they haue a little rested, they oftentimes proue more sharpe and quicke, *Seneca.*

Words wittily spoken, doe awake and reuiue the iudgement, but great and manifest examples perswade the heart.

Wit

Wit in women is like Oyle in the flame, which either kindleth too great vertue, or too extreame vanity.

Wit gotten by industry, though it be very hard in conceiuing, yet it is not hasty in forgetting.

Quid non ingenuo voluit natura licere?
——Nil non mortale tenemus
Pectoris exceptis ingenijq; bonis, Ouid.

Of Wisedome.

Defi. *Wisedome is a generall vertue, the Princesse and guide of all other vertues, and that wherin the knowledg of our soueraign good, & the end of our life consisteth; as also the choice of those wayes, by which we may come vnto it.*

WIsedome shineth in the middest of anger.

It is wisedome to thinke vpon any thing before we execute it, *Plotinus*.

By others faults, wise men correct their owne offences.

Hee is wise, that is wise to himselfe, *Euripides*.

As it is great wisedome for a man to bee Secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of his heart to a stranger.

It is wisedome to looke ere we leape. And folly to doubt where no cause is.

It

It is more wiſedome to lament the life of the wicked, then the death of the iuſt.

All is but lip-wiſdome that wanteth experience, *S.P.S.*

In many iniuries there is more ſecurity and wiſedome to diſſemble a wrong, then to reuenge it, *Alex. Sener.*

There can bee no greater triumph, or token of wiſedome, then to conquer affections.

To the wiſe it is a great pleaſure to heare counſell mixed with mirth, as to the fooliſh to haue ſport mingled with rudeneſſe.

Wiſedome is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

Wiſedome prouideth things neceſſary, not ſuperfluous, *Solon.*

He that enioyeth wealth without wiſdome poſſeſſeth care for himſelfe, enuy for his Neighbours, ſpurs for his enemies, a prey for Theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, perill for his loue, woe for his children, and a curſe for his heires: becauſe although hee knowes how to gather, yet he wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe is a very foole.

True wiſedome teacheth vs as well to doe well, as to ſpeake well.

Sapience is the foundation and roote of all noble

noble and laudable things, by her we may attaine a happy end, and learne to keepe our ſelues from euerlaſting paine.

It is a poynt of great Wiſedome to know to what purpoſe the time beſt ſerueth.

Wiſdome is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is neuer leſſe alone, then when he is alone §, *Amb.*

The firſt poynt of wiſedome, is to diſcerne that which is falſe: the ſecond, to know that which is true, *Lactan.*

Wiſedome is the food of the ſoule.

A wiſe mans Countrey is the whole world.

Wiſedome garniſheth riches, and ſhadoweth pouerty, *Socrat.*

Liberality knoweth not the circumſtances how to giue, if Wiſedome bend not the courſe by a right compaſſe.

A valiant minde, forward in wit, and not guided by wiſdome, runneth into many conſiderations.

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of all the gifts of God, Wiſedome is moſt pure, ſhee giueth goodneſſe to good people, ſhee pardoneth the wicked, ſhee maketh the poore rich, and the rich honorable, and ſuch as vnfainedly embrace her ſhee maketh like vnto God, *Hermes.*

Iuſtice

Iuſtice without wiſedome, is reſolued into cruelty, temperance into fury, and fortitude into tyranny, *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth thinges preſent, and foreſeeth thinges to come.

We can in no ſort behaue our ſelues more prudently, then by conſidering how we may deale prudently.

A man of perfect wiſedome is immortall, and one of an in-ſeeing vnderſtanding, ſhall abound in wealth, ſo that a wiſe commander ſhall liue euer to purchaſe, and purchaſe euer to liue.

It is not poſſible for that man to obtaine wiſdome and knowledge, which is in bondage to a woman, *Marc. Aurel.*

Wiſedome was begot by nature, nouriſhed by experience, and brought forth by learning, who like a Midwife, putteth nothing in the minde, but deliuereth and infranchiſeth the ouer-burdened memory.

Power and magnanimity in a young Souldier, is combated by old age, and taken priſoner by wiſedome.

The onely mother of extreame miſchiefe, and firſt originall of warres, was worldly wiſdome.

Wiſedome is like a thing fallen into the water, which no man can find, except he ſearch at the bottome.

Oculo-

Oculorum eſt in nobis ſenſus acerrimus, quibus ſapientiam non cernimus: quàm illa ardentes amores excitaret ſui, ſi videretur? Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod vt omnium difficilimum eſt, ita longe vtiliſſimum.

Of Sermons.

Def. *Sermons is ſpeech or talke, commonly vſed of diuine matters and holy Scriptures conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are Lances to a bad mans conſcience, and Balme to a penitent Sinner.

Honeſtie is the true beauty of the Soule, and Sermons the excellencie of a good tongue.

Foure things iſſue from Sermons; Prudence, Temperance, fortitude, and Iuſtice.

Orations did euer preuaile amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons gilt with words and not matter, are like Images, that painted, ſeeme faire, but

but being looked into, are found earth.

Sermons adorne men with wisdome, and giues them knowledge of things past, and things to come.

Sermons raine downe knowledge and vnderstanding, and bring to Heauen those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action, hearing of Sermons, and imitating them.

The vertue of wisdome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached, *Basil.*

Science is a dead knowledge of things and cannot exchange the will to follow the knowne good; but sermons are beames proceeding from that true Sunne, which doth not onely illuminate the vnderstanding, but also kindleth the fire of zeale in mens hearts, *Ambros.*

The vertue of Sermons, among other vertues, is like the vertue of sight among the fiue sences.

Sermons haue three eyes; Memorie, Vnderstand and Prudence.

Preachers in their Sermons, resemble Heralds, declaring the message of their Master.

Quanto magis quisq; in sacris eloquijs assiduus fuerit, tanto ex eis uberiorem intelligentiam capit, Bernard.

Omnia sunt hominum subito fluitantia motu,
Tempus in æternum vox viret una Dei.

Of Memorie.

Defi. *Memorie is that which preserueth vnderstanding, and keepeth fast those things heard and learned, it is the mother of the muses, the treasury of knowledge, the hearing of deafe things, and the sight of the blinde.*

THe memory of man is like a Net, which holpeth great things, and letteth the small come through, *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said and done waking,

No man ought to make his Memory rich, by searching out the secrets of God, *Bernard.*

There is a diuine Memory giuen of God, in which Casket the Iewels of wisedome and science lockt, *August.*

Memory is the mother of the Muses.

It is folly to remember that, by the which we forget our selues.

Themistocles was of so great Memory, that hee desired to bee taught the Art of forgetfulnesse.

We are fashioned by wit, knowledge, and Memo-

Memory, but ſtudy conceits and wed them together.

Boaſt not of the remembrance of ill, but rather bee ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which vnlocks a happy memory.

Memory is the ſoules treaſury, and thence ſhe hath her garments of adornation.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderſtand deepe meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatſoeuer thou bequeatheſt to memory, ſuffer it to ſleep with her, after imploy it, and it will haue better ability.

Surfets and cold confound memory, *Galen.*

The beſt remembrance, is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mitigate aduerſity, keepes youth vnder, and delights age, *Laſtan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſedome to forget other mens faults, by remembring our owne offences, *Socra.*

The firſt leſſon that *Socrates* taught his Schollers, was *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; vnde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum, Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium, Cicero.

Of Learning.

Defi. Learning is the knowledge and vnderſtanding of the arts and Sciences, ſhee is alſo the mother of vertue and perfection.

IF a Gouernour or Captaine bee voyd of wiſdome & learning, ciuill policy cannot be maintayned, martiall diſcipline wanteth her greateſt ſtay, and courage proueth raſhneſſe.

Learning in a Souldier, is an armour of neuer tainted proofe, and a wounding dart vnreſiſtable, *Vegetius.*

Learning was the firſt founder of Weales publike, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpetuitie, when Fortunes Sun ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertuous and honeſt diſcipline, ſhall purchaſe prayſe with men, and fauour with God, *Auguſt.*

Learning is the diſplay of Honour, and Humilitie is ſiſter vnto true Nobilitie: the latter being as needfull in a houſholder, as the other in a man of Armes is profitable.

It

It neither fauoureth of Learning, nor can bee approued of Wisdome, to giue ouer-much credit to things which stand without reason.

The conquest of *Timotheous* wonne by Oratory and sweet words, was good, so were the out-cryes of *Democritus* effected with Sword, but in an absolute Commander, let both the one and the other be resident.

In all thy conquest haue soueraigne regard to Learning, for therein was *Alexander* renowmed, who in conquest of *Thebes* sold all the free men, (Priests onely excepted) and in the greatnesse of the Massacre not onely gaue charge for the sauing of *Pindarus* the Poet, but also himselfe saw both him, his House and Familie vndamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth vpon pouertie, and seruing for an ornament to riches, *Cicero.*

The most Learning and knowledge that we haue, is the least part of that wee be ignorant of, *Plato.*

Those men are in a wrong opinion, that suppose Learning to bee nothing auaileable to the gouernment of a Common wealth.

Sleepe & Labour are enemies to Learning.

It is lesse paine to learne in youth, then to be ignorant in age, *Solon.*

Mans vnderstanding seeth, heareth, and liueth, all the rest is blind and deafe, wanting reason, *Plato.*

He is much to bee commended, that to his good bringing vp addeth vertue, wisedome and learning.

False doctrine is the leprosie of the minde.

Be sober and chaste among yong folke, that they may learne of thee; and among old folks, that thou mayest learne of them.

Nature without learning is blinde, *Plut.*

A man cannot be better accompanied then among wisemen, nor better spend his time, then in reading of bookes.

If thou desire to bee good, endeauour thy selfe to learne to know, and to follow the truth, for hee that is ignorant therin, and will not learne, can neuer be good, *Cicero.*

Learning maketh young men sober, and comforteth olde men; it is wealth to the poore, and treasure to the rich, *Aristip.*

It is no shame for a man to learne that hee knoweth not, of what age soeuer he bee, *Isocrates.*

Of all things the least quantity is to bee borne, saue of Learning and knowledge of which the more that a man hath, the better he may beare it.

Learne by other mens vices how filthy thine owne are.

An opinion without learning cannot bee good, *Seneca.*

Doctrina radices amaras fructus dulces, Bion.

Vita hominis sine literis mors est & viui hominis sepultura, Cicero.

Of

Of Knowledge.

Defi. *Knowledge is that vnderſtanding which we haue both of our Creator, and of his works, and will, and of our owne ſelues; it is the ſtore-houſe of all wiſedome, and the beginning of our ſaluation.*

KNowledge, is of ſuch equality, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but to the abuſe of any thing is vncomely.

To know, and not to be able to performe, is a double miſ hap, *Solon.*

Experience with inſtruction, is the beſt way to perfection.

It is more to know how to vſe the victory, then to ouercome.

Hee that wanteth knowledge, ſcience and nurture, is but the ſhape of a man, though neuer ſo well beautified with the gifts of nature.

Alexander the great made ſo great account of knowledge and Learning, that hee was wont to ſay, hee was more bound to *Ariſtotle* for giuing him Learning, then to his Father *Philip* for his life, ſith the one was momentary, and the other neuer to bee blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may

know ſin, and eſchew the ſame, and know vertue, & attaine vnto it: for if it be not applyed thereunto of them that haue it, ſhee leaueth in them her whole duty vndone, *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge, *Iſocrates.*

In warre Iron is better than Gold, and in mans life, knowledge is to be preferred before riches, *Socrates.*

The Egyptians accounted it a moſt intolerable calamitie, to endure but for three dayes the darkneſſe which God ſent vnto them by *Moſes*: how much more ought we to be afraid, when wee remaine all our life in the night of ignorance.

Doubtfulneſſe and vntruth, are the daughters of Ignorance.

Aboue all things, wee ſhould haue a care to keepe the body from Diſeaſes, the Soule from Ignorance, and the Citie from Sedition, *Phythag.*

The beſt knowledge, is for a man to know himſelfe, *Socrates.*

He that well knoweth himſelfe, eſteemeth but little of himſelfe; hee conſidereth from whence hee came, and whereunto he muſt, hee regardeth not the vaine pleaſures of this brittle life, but extolleth the Law of God and ſeeketh to liue in his feare. But he that knoweth not himſelfe, is ignorant of God, wilfull in wickedneſſe, vnprofitable in his life, and vtterly graceleſſe at his death, *Macrob.*

The

The vnderſtanding and knowledge of vaine men is but beaſtlike, to thoſe that are poſſeſſed with the heauenly Spirit, which is ſecret and hid; and whereas they ſpeake and vtter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to bee a thing indifferent both to good and euill.

Socrates thanked God onely for theſe three things; firſt, in that he had made him a man and not a woman; ſecondly, that hee was borne a Grecian, and not a Barbarian; thirdly, that he was a Philoſopher, and not vnlearned: eſteeming the gifts of Nature, and Fortune of no value, vnleſſe they bee beautified with the gifts of the mind.

Experience is the Miſtris of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which he ought to know, is a bruite beaſt among men: hee that knoweth no more then he hath need of, is a man among bruit beaſts, and hee that knoweth all that may bee knowne, is a God among men, *Pythag.*

He is ſufficiently well learned, that knoweth how to doe well: and he hath power enough, that can refrain frō doing euill, *Cicero.*

To lacke knowledge, is a very euill thing, to thinke ſcorne to learne is worſe; but to withſtand and repugne the truth againſt men of knowledge reaching the

truth, is worſt, and fartheſt from all grace.

No Science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the Weale publique.

A man that is rich in knowledge, is rich in all things: for without it there is nothing, and with it, what can bee wanting? *Solon.*

Endeauour thy ſelfe to doe ſo well, that others may rather enuy at thy knowledge, then laugh at thy ignorance, *Ser.*

Licet omnes ſcientiæ nobiles ſunt, tantum diuina eſt nobilior, quia eius ſubiectum eſt nobilius, Ariſt.

Of Eloquence.

Deſi. *Eloquence, or Oratorie, is an art which teacheth the laudable manner of well ſpeaking: it is the ornament of the braine, and the guilt ſometimes to an euill reputed matter.*

THe ſpeech of man is a diuine work and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talke.

Breuitie is great praiſe of Eloquence, *Cicero.*

Speech is the nouriſhment of the ſoule, which onely becomes odious and corrupt by the wickedneſſe of men, *Iſocrates.*

It

It is a ſpeciall vertue to ſpeake little and well.

Silence is a ſweet Eloquence: for fooles in their dumbneſſe are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountaine; the one internall, proceeding from the minde, called the diuine guide; the other externall, vttered in ſpeech, called the meſſenger of conceits and thoughts, *Cicero.*

Internall Oratorie aymes at friendſhip towards a mans ſelfe, reſpecting onely the marke of vertue, through the inſtructions of Philoſophie.

Externall Eloquence aimes at friendſhip towards others, cauſing vs to ſpeak and teach whatſoeuer is fruitfull and profitable for euery one.

Internall ſpeech maketh a man alwayes agree with himſelfe, it cauſeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue and contentation in his owne vertue, it healeth him of euery rebellious paſſion which is diſobedient to reaſon, and of all contentions betweene wit and will.

Externall carryeth with it all the force and efficacie to perſwade.

Eloquence is made by ayre, beaten and framed with articulate & diſtinct ſound, yet then

reaſon

reaſon thereof is hard to be comprehended by humane ſence, *Quin.*

Words are the ſhadowes of workes, and Eloquence the Ornament to both.

When the lips of perfect Eloquence are opened, wee behold as it were in a Temple, the godly ſimilitudes, and images of the ſoule.

It is not ſo neceſſary that the Orator and the law ſhould agree in one and the ſame thing, as it is requiſite, the life of a Philoſopher ſhould bee conformable with his doctrine and ſpeech, *Plato.*

Eloquence is a profeſſion of ſerious, graue, and waightie matters, and not a play vnconſtantly vttered to obtaine honour only.

All oratorie ought to haue reaſon for a foundation, and the loue of our neighbour for a marke to aime at.

The tongue is a ſlipperie inſtrument, and bringeth great danger to thoſe that either neglect or defile it.

If eloqence bee directed with a religious vnderſtanding, it will ſing vs a ſong, tuned with all the concords of true harmonie of vertue.

Eloquence ought to bee like gold, which is then of greateſt prize and value, when it hath leaſt droſſe it.

A drie and thirſtie eare muſt bee watered with Eloquence, which is good to drinke: and that Eloquence grounded vpon reaſon only, is able to content and ſatisfie the hearing.

The

The goodlieſt aſſembly in the World is where the Graces and muſes meete together.

Vnprofitable Eloquence is like Ciperstrees, which are great and tall, but beare no fruit.

Babling Orators are the theeues of time, and compared to emptie veſſels, which gaue greater ſound then they which are full.

The tongne by Eloquence ſerueth both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There be two only times for a man to ſhew Eloquence; the one, when the matter is neceſſarie, the other when a man ſpeaketh that which hee knoweth.

Great men ought to be conſiderate in their ſpeech, and to be Eloquent in ſententious words, of another phrayſe then that of vulgar ſort, or elſe to be ſilent, wanting the vertue of Eloquence, *Gueuer.*

Men ought to be more conſiderate in writing then in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſently, but which is written, can no more be denyed or amended, but with infamy.

Oratorie is the ſpurre to armes: for the eloquent Oration of *Iſocrates* was the firſt trumpet that gaue *Philip* an alarum to the Aſian warres, which *Alexander* his Son without intermiſſion ended.

Vt hominis decus eſt ingenium, ſic ingenij lumen eſt eloquentia, Cicero.

Orati-

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetrie.

Deſi. *A Poet was called* Vates, *which is as much as Diuine, Fore-ſeer, or Prophet: and of this word* Carmina, *which was taken for Poeſie, came this word Charme, becauſe it is as a diuine inchantment to the ſenſes, drawing them by the ſweetneſſe of delightfull numbers to a wondrous admiration. The Greekes driue a Poet from this word* Poiein *which ſignifieth to make: and we following it, call a Poet a maker, which name, how great it is; the ſimpleſt can iudge, and Poetrie* Ariſtotle *calleth an art of imitation, or to ſpeake metaphorically, a ſpeaking picture.*

WIttie Poems are fit for wiſe heads, and examples of honour, for ſuch as triumph in vertue.

Thinke thy ſelfe to be a good Orator and Poet, when thou canſt perſwade thy ſelfe to doe that which thou ought eſt.

A King ought now and then to take pleaſure in hearing and readiug of Comedies, becauſe thereby hee may perceiue and heare many things done in his Realme, which otherwiſe he ſhould not know, *Iew.*

Poetrie quickneth the wit, ſweetneth the diſcourſe, and tickleth the eare.

Poetry applyed to the prayſes of God, knit-

knitteth the ſoule vnto him, ſoundeth the ſenſes, moderateth griefes, and tempereth hatred, *Gueua.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetrie diuiding a man from himſelfe maketh him worthily his owne admirer.

As the ſcale leaueth the impreſſion of his forme in waxe, ſo the learned Poet engraueth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the the Authour.

A corrupt ſubiect defraudeth Poetrie of her due prayſe.

A true Poet in his lines, forgeth prophane pleaſure, but approued doctrine.

Loue, heareth the braine, and anger maketh a Poet, *Iuuenal.*

Poetry is another nature, making things ſeeme better then they are by nature.

Impious Poets, make *Clio* a *Thais*, Helicon a brothel houſe, and themſelues contemtible.

Painting is a dumbe poeſie, and poeſie a ſpeaking painting.

It was written of *Socrates*, that hee was ill brought vp to Poetrie, becauſe he loued the truth.

Hee which firſt inuented the Iambique verſifying, to bite and quip, was the firſt that felt the ſmart thereof.

Eaſe

Eaſe is the nurſe of Poetrie. S.P.S.

Poets are borne, but Orators are made.

O ſacer & magnus vatum labor, omnia fato,
Eripis, & donas populus mortalibus ævum.
Carmina quam tribuent fama perennis erit.

Of Admiration.

Defi. *Admiration is a paſſion of the ſoule, which by a ſuddaine apprehenſion exalteth the powers, and makes them, as in a trance ſleeping in iudgment of the preſent obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will bee taught to admire themſelues, nor wonder at their faults, *Petr.*

In vaine is he fortified with terrour, that is not guarded with loue and admiration.

They ſhould liſt to doe leaſt, that may doe what they will, either in art or admiration.

He that will loſe a friend, to be rid of a foe, may bee admired for his policie, but not for charitie.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little riuer, then for all ſights to inferre an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, and large-

largneſſe of magnificence, get admiration.

Thoſe which wiſh for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wiſedome both preferre, and admire the vniuſteſt peace, before the iuſteſt warre.

It is ſigne of a malicious minde, not to admire the man which is worthy of admiration. *Marc. Aurel.*

He that from a man of ſtrength and admiration takes away his right, augmenteth his ſtrength, and giues him more right.

Ouer-ſhadowing prouidence blinds the ſharpeſt, and moſt admiredſt counſels of the wiſe, that they cannot diſcerne their nakedneſſe, *Hermes.*

Admire with loue, and loue with ioy in the midſt of woe. S.P.S.

Il-perſwading want, wronged patience, looſeneſſe and force, are the breeders of Ciuill warres and admiration.

Men wholly vſed to warre, wonder at the name of peace.

They which are brought vp in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire euery thing, and ready to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if iniuſtice ſhould keep what impiety hath gotten.

An

An eaſie yeelding zeale quickly is ouercome with admiring of grauities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may he not, that may what he will?

Our knowledge muſt bee terrour, and our skill fearefulneſſe, to admire the worke of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſtientium.

Of Schoole.

Deſi. *A Schoole is a nurſery of learning, or the ſtore houſe from whence the mind fetcheth inſtructions and riches, adorning the ſoule with mentall vertues and diuine knowledge.*

TYrannie is vile in a Schoolemaſter: for youth ſhould rather be trained with courteſie then compulſion.

Becauſe youth by nature is wilde, therefore ſhould Schoolemaſters breake them by gentleneſſe.

That childe is groſſe-witted, which being throughly ſchoole-taught continues ſtill barbarous.

Women proue the beſt Schoole-maſters, when they place their beſt delights in inſtructions.

Women ought to haue as great intereſt in Schooles

Schooles as men; though not ſo ſoone as men, becauſe their wits being more perfit they would make mens reputations leſſe perfit.

Two things are to be regarded in Schooles and Schoole-maſters, firſt, wherein children muſt be taught, the next; how they ſhould be taught.

A Schoole ſhould containe foure principall rudements, that is Grammer, Exerciſe Muſicke, and Painting.

Grammer is the doore to Science, whereby we learne to ſpeake well, and exactly.

Education is a ſecond nature, & the principals, learne in Schooles, is the beſt education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and cuſtome.

If the royaleſt-borne creature haue not his nature refined with Schoole-rudiments, it is groſſe and barbarous.

A Phyſition ſtudy is the Schoole of Philoſophie, *Muſonius.*

Nature not-manured with knowledge, bringeth forth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchoole of decencie, and teacheth rules of honeſt ciuilitie.

The beſt wiſdome is to know a mans ſelfe, and learning; and Schooles firſt bring that knowledge.

Mans nature being the inſtinct and inclination

tion of the ſpirit, is bettered by Schoole rudiments.

The want of Schoole-doctrine, is the firſt corruption of nature.

Lyons are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfect vertue.

Euery good beginning commeth by nature, but the progreſſe by Schoole-education.

Courage and greatneſſe is as much aſpired to in Schooles, as from Nature.

Educatio eſt prima ſecunda, tertia pars vitæ, ſine qua omnis doctrina eſt veluti armata iniuſtitia.

——*Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer:
Quo ſemel eſt imbuta recens ſeruabit odorem
Teſta diu, Horace.

Of ignorance.

Defi. Ignorance is that defect which cauſeth a man to iudge euill of things, to deliberate worſe, not to know how to take the aduantage of preſent good things, but to conceiue ill of what euer is good in mans life.

IT proceedeth of a light iudgement to credit all things that a man heareth, and to do all things that he ſeeth, *Socra.*

Ignorance hath euer the boldeſt face.

To

To abound in ill things, and not to know the vſe of them, is plaine penurie.

Ignorance is a madneſſe of the minde.

It is great ſhame for an old man to bee ignorant in the knowledge of Gods law.

Idleneſſe ingendreth ignorance, and ignorance engendreth errour.

There is nothing worſe then to liue beaſtly, and out of honeſt order: and the greateſt and moſt euident cauſe thereof is the ſinne of ignorance, which is an vtter enemie to knowledge, *Plato*.

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacity, there perſwaſions are in vaine, *Socra*.

It is better teaching the ignorant by experience, then the learned by wiſedome.

To rule without regard, to vrge without reaſon, and to laugh immoderately, are manifeſt ſignes of ignorance.

Ignorance in aduerſitie is a bleſſing, in proſperitie a ſcorne, in ſcience a plague.

He that knoweth not how much he ſeeketh, doth not know when to finde that which hee lacketh.

There can bee no greter ignorance then preſumption.

Ignorance is no excuſe for faults, ſith wee haue power of knowledge.

It is better to be vnborne then vntaught: for

For ignorance is the root of misfortune, *Plato.*

Ignorance is neuer knowne to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his owne ignorance, for it destroyeth where it liueth, *Lactan.*

Hee is an ignorant Musician that can sing but one song, but hee is more accursed that knoweth no vertue.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun, *Greg.*

Ignorance is a sickneſſe of the minde, and the occasion of all errour.

The soule of men receiuing and comprehending the diuine vnderstanding, conducteth all things rightly and happily; but if she be once ioyned with ignorance, shee worketh cleane contrary; & the vnderstang is vnto the soule, as the sight to the body, *Auguſt.*

From their lewd Mother ignorance issue two daughters, Falshood, and Doubt.

It is reported that Pope *Cœleſtine* the fift, deposed himselfe by reason of his ignorance.

Ignorance beleeueth not what it seeth

Hee that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receiue our health, because we were ignorant that we were sicke.

From

From ſmall errours, not let at the beginning, ſpring oft times great and mighty miſchiefes.

The chiefeſt cauſe and beginning of error, is when men imagine thoſe things to pleaſe God, which pleaſe themſelues, and thoſe things to diſpleaſe God, whereas they themſelues are diſcontented.

An errour begun, is not to bee ouercome with Violence, but with Truth.

Cuſtome, though neuer ſo ancient without Truth, is but an old errour, *Ciprian.*

He that erreth before he know the trueth, ought the ſooner to be forgiuen, *Cyprian.*

A wilfull-minded man is ſubiect to much errour.

Vnicum eſt bonum ſcientia, & malum vnicum ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſſe.

Defi. *Goodneſſe is that which includeth in it ſelfe a dignity that ſauoureth of God and his workes, hauing a perpetuity and ſtedfaſtneſſe of godly ſubſtance.*

GOodneſſe in generall makes euery one thinke the ſtrength of vertue in another, whereof they finde the aſſured foundation in themſelues, *Plato.*

As oft as we doe good, we offer ſacrifice.

It is too much for one good man to want.

A man may bee too iuſt and too wiſe but neuer too good, *Socrat.*

The humor of youth is euer to thinke that good, whoſe goodneſſe he ſeeth not.

There is no good vnleſſe it be voluntary.

A good mans wiſh is ſubſtance, faith and fame, glory, and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

Hee may worthily bee called good, which maketh other men to fare the better for his goodneſſe.

Thou canſt not bee perfectly good, when thou hateſt thine Enemie; what ſhalt thou then bee, when thou hateſt him that is thy friend; *Socrates.*

There is no greater delectation & comfort to a good man, then to be ſeene in the companie of good men, *Plato.*

The further a good man is knowne, the further his vertues ſpread, and roote themſelues in mens hearts and remembrance.

Whatſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mightie, is not by and by good, but hee that is good, is preſently mighty, *Iſocrates.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches will decay, proſperitie may change, but goodneſſe doth continue till death.

The

The more our grace and goodneſſe doth increaſe, the more our ſoules addreſſe themſelues to God, *Baſil.*

As God is all goodneſſe, ſo loueth hee all good things, as righteouſnes and vertue, and hateth vice and wickedneſſe.

The goodnes of the ſoule is the moſt principall and chiefeſt goodneſſe that can bee, *Plato.*

Vir bonus & prudens (quidem vix repperit vnum
Millibus è cunctis hominum conſultus Apollo)
Iudex ipſe ſui totum ſe explorat ad vnguem
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam, Cicero,

Of Comfort.

Deſ. *Comfort is any eaſe, helpe, or conſolation, in our troubles and aduerſities, which disburdening the minde, reſtores it to calme and quiet patience.*

COmfort in extreamity healeth many wounds, pacifieth the diſcontented heart, and gouerneth the minde.

Troubles are but inſtructions to teach men wit: for by them thou mayeſt know falſhood from faith, and thy truſty friend from thy trayterous foe,

Deſpaire not when all worldly meanes are done; for God will raiſe thee, if thou truſt in him *Auguſt.*

Grieue not at afflictions, for they are the rods wherewith God beateth his children.

There is nothing grieuous, if the thought make it not.

Art thou backbited? reioyce if guiltlesse; if guilty, amend.

Bee not discontented at the losse of children, for they were borne to die.

There is nothing the world can take away because the world giueth nothing, fame perisheth, honors fade, wealth decayeth, onely our true riches is our constancy in all casualties, *Aurel.*

All things are vanity which are vnder the Sun, all things continuall labour and trauell: what hath man to mourne for then, when all things he can lose in this life, are but fading and miserable?

That comfort is vaine that taketh not away the griefe, *Plato.*

To a minde afflicted with sorrow, the best remedy is, to deferre counsell, vntill the party bee more apt to take consolation, *Marc. Aurel.*

Let not sorrow ouer-much molest thee, for when thou hast wept thy worst, griefe must haue end.

Wrong is the triall of thy patience.

Sicknes is the prison of the body, but comfort the liberty of the soule, *Plat.*

The best comfort to a miser, is to behold the ouerflow of his wealth.

The

The ſuſpectleſſe, the temperate, and the wiſe men, are neuer vncomfortable.

By ſorrow the heart is tormented, by comfort when it is halfe dead, it is reuiued.

Sad ſighes write the woes of the heart, and kind ſpeeches comfort the ſoule in heauineſſe.

Aſſurance puts away ſorrow, and feare poiſons comfort, *Stobeus.*

He that will be truly valiant, muſt neither let ioy nor griefe ouercome him: for better not to bee, then to be a bond-ſlaue to paſſion.

He that couereth comfort without ſorrow, muſt apply his wit in following wiſedome.

To friends afflicted with ſorrow, wee ought to giue remedy to their perſons, and conſolation and comfort to their hearts.

The multiplying of comforts is the aſſwaging of cares, *Solon.*

In the midſt of all thy cares, let this bee thy chiefeſt comfort: hard things may be mollified, ſtrait things may be lootened, and heauy things ſhall little grieue him that can handſomely beare them.

Sorrow ſeldome taketh place in him that abſtaineth from foure things, that is from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Male de te loquuntur homines, ſed malè non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

Of Patience.

Defi. *Patience is a habit that conſiſteth in ſuſteyning ſtoutly all labours and griefes for the loue of honeſty: it is the excellent good thing, that keepeth the tranquility of our ſpirit as much as may bee in aduerſities, and not to complaine of that which is vncertaine.*

PAtience is a voluntary aduenturing of hard things, for the deſire of vertue, *Socrates.*

The remedy of iniurie is by continuall patience to learne to forget them, *Pub.*

Hee is worthy to be counted couragious, ſtrong and ſtout, which doth not onely with patience ſuffer iniuries, rebukes and diſpleaſures done vnto him, but alſo doth good againſt thoſe euils, *Ariſt.*

Better it is to offer thy ſelfe in Triumph, then to be drawne to it by diſhonour, *Aptian.*

It is a ſpeciall ſigne of heroicall magnanimity to deſpiſe light wrongs, and nothing to regard meane aduentures.

It is good to forbeare to talke of things needleſſe to bee ſpoken, but it is much better to conceale thinges dangerous to bee told.

Patience

Patience is ſo like to fortitude, that it ſeemeth ſhee is either her ſiſter or her daughter, *Ariſt.*

The common ſort doe take reuenge for their credit, but noble mindes ſo giue for their vertue.

Patience without comfort, brings perill of conſumption.

It is a pleaſant tarrying, that ſtayeth from euill doing.

The end of patience is the expectation of promiſes.

That is to be borne with patience, which cannot be redreſſed with careſulneſſe.

It is not merit to ſuffer perſecutions, if wee haue no patience therein.

It is more ſafety to forget an iniury, then to reuenge it, *Aurel.*

The ſweeteſt ſalue for miſery, is patience, and the onely medicine for want is content.

Patience is the beſt ſalue againſt loue and fortune.

To ſuffer infirmities, and diſſemble miſhap, the one is the office of a conſtant ſicke man, the other of a cunning States man.

To be diſcreet in proſperity, and patient in aduerſity, is the true motion and effect of a vertuous and valiant mind, *Cicero.*

Quintus Fabius, after he had been Conſull, diſdained not to march vnder the Enſigne of other Conſuls.

Patience being oft prouoked with in-

iuries, breaketh foorth at laſt into fury.

It is good for a man to wiſh the beſt, to thinke vpon the worſt, and patiently to ſuffer whatſoeuer doth happen.

Humility, Patience, and faire ſpeech are the pacifiers of wrath and anger.

He ſeemeth to be perfectly patient, that in his fury can ſubdue his owne affections.

Patience and perſeuerance are two proper notes wherby Gods children are truly known from Hypocrites, counterfets and diſſemblers, *Auguſt.*

In ſuffering of afflictions, patience is made more ſtrong and perfect.

The troubles that come of neceſſity, ought to bee borne with boldneſſe and good courage.

The beſt way for a man to bee auenged is, to contemne iniury and rebuke, and to liue with ſuch honeſty and good behauiour, that the doer of wrong ſhall at laſt bee thereof aſhamed, or at the leaſt looſe the fruit of his malice; that is, hee ſhall not reioyce, nor haue glory of the hinderance and damage, *Plato.*

——Serpens, ſitis ardor, arena,
Dulcia virtuti, gaudet patientia duris,
Leniter ex merito quicquid patiare ferendum eſt.

Of

Of Friendſhip.

Defi. *Friendſhip is a community of a perpetuall will, the end whereof is fellowſhip of life, and it is framed by the proffit of a long continued loue. Friendſhip is alſo an inneterate and ancient loue, wherin is more pleaſure then deſire.*

FRiendſhip is a perfect conſent of things appertaining as well vnto GOD as to man, with beneuolence and charity.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundry wills making of two perſons one, in hauing and ſuffering. And therfore a friend is properly called a ſecond ſelfe, for that in both men is but one minde, and one poſſeſſion. And that which more is, a man reioyceth more at his friends good hap, then he doth at his owne, *Aurel.*

True and perfect friendſhip, is to make one heart and minde of many hearts and bodies.

It is the property of true friendes to liue and loue together; but fained friendes flie from a man in time of triall.

Friendſhip iudgeth with partialitie, and affection winketh at apparant follies.

A friends loue cannot be recompenſed with riches, when (for his friend) hee putteth his life in ieopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend, and to ſet on forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The loue of men to women, is a thing common and of courſe, but the friendſhip of man to man, is infinite and immortall, *Plato.*

The fellowſhip of a true friend in miſery, is alwayes ſweet, and his counſels in proſperity are alwayes fortunate.

Friendſhip being an equity of reciprocall good will, is of three kinds, the one of neighborhood, the other hoſpitallity, the laſt, loue, *Ariſt.*

Loue is confirmed either by gifts, or ſtudy of vertue; then goeth it from a paſſion to a perfect habite, and ſo leaueth the name of loue, and is called friendſhip, which no time can violate.

Wee ought to vſe a friend like Gold, to try him before we haue need.

He is a true friend, whoſe care is to pleaſure his friend in all things, moued thereunto by a meere good will which he beareth vnto him, *Ariſt.*

It is no ſmall griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amity conſiſteth in equality, and agreeing of the minds.

A friend vnto a friend, neither hideth ſecret, nor denyeth money.

The want of friends is perillous, but ſome friends proue tedious. The

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind, *Chilo.*

Friends ought alwayes to be tryed before they bee truſted, leſt ſhining like the Carbuncle, as if they had fire, they bee found when they be touched, to be without faith.

Good will is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the workes that belong vnto a friend.

Among friends there ſhould be no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perillous friends.

Friendſhip ought to bee engendred of equalneſſe, for where equality is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in loue, there ſorrowes are ſhared equally.

Friends muſt bee vſed, as Muſicians tune their ſtrings, who finding them in diſcord, do not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In muſicke there are many diſcords, before they can bee framed to a Diapazon, and in contracting of good will, many iarres before there be eſtabliſhed a true and perfect friendſhip.

A friend is in prosperity a pleasure, in aduersity a solace, in griefe a comfort, in ioy a merry companion, and at all times a second selfe.

A friend is a precious Iewel, within whose bosome one may vnload his sorrowes, and vnfold his secrets.

As fire and heat are inseperable, so are the hearts of faithfull friends, *Arist.*

He that promiseth speedily, and is long in performing, is but a slacke friend.

Like as a Physician cureth a man secretly, he not seeing it, so should a good friend helpe his friend priuily, when hee knoweth not thereof.

The iniury done by a friend, is much more grieuous then the wrongs wrought by an enemy.

Friendship is giuen by nature for a helpe to vertue, not for a companion of vices.

Friendship ought to resemble the loue between man and wife, that is, of two bodies to be made one will and affection.

The property of a true friend, is to performe more then he promiseth, but the condition of a dissembler, is to promise more then he meaneth to performe.

Great proffers are meete to bee vsed to strangers, and good turnes to true friends.

If thou intend to prooue thy friend, stay not till need and necessity vrge thee, lest such triall be not onely vnprofitable & with-

out

out fruit, but alſo hurtfull and preiudiciall.

The opinion of vertue, is the fountaine of friendſhip.

Fained friends reſemble Crowes, that flie not but toward ſuch places where there is ſomething to be fed vpon.

He that ſeeketh after a ſwarme of friends, cõmonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then Conſanguinity.

A friendly admonition, is a ſpeciall point of true friendſhip.

It is beſt to be praiſed of thoſe friends, that will not ſpare to reprehend vs, when we are blame-worthy.

He that will not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendſhip, doth euen as it were goe about to take the Sun from the world, *Cicero.*

There is no more certaine token of true friendſhip, then is conſent and communicating of our cogitations one with another, &c.

Vnity is the eſſence of amity.

Hee that hath no friend to comfort him in his neceſſity, liues like a man in the wildernesſe, ſubiect to euery beaſts tyranny, *Bias.*

Beleeue after tryall, and iudge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou commiteſt in thy ſelfe.

Shew

Shew faithfulneſſe to thy friend, and equity to all men, *Protag.*

No wiſe man will chuſe to liue without friends, although hee haue plenty of worldly wealth.

Though a wiſe man bee contented and ſatisfied with himſelfe, yet will he haue friends, becauſe hee will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lacke true friendſhip.

Neuer admit him for thy friend, whom by force thou haſt brought into ſubiection.

He is not meet to bee admitted for a faithfull friend, which is ready to enter amity with euery one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before; for looke how he hath ſerued them, ſo will he likewiſe deale with thee.

The agreement of the wicked is eaſily vpon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for euer, *Hermes.*

As mighty flouds, by how much they are brought into ſmall Riuers, by ſo much they loſe of their ſtrength; ſo friendſhip cannot be amongſt many, without abating the force thereof, *Plut.*

Bee ſlow to fall in friendſhip, but when thou art in, continue firme and conſtant, *Socrates.*

And

Illud amicitiæ quondam venerabile nomen
Prostat & in quæstu pro meretrice sedet.

Of Temperance.

Defi. *Temperance is that light which driueth away round about her the darkenesse and obscurity of passions: shee is of all the Vertues most wholesome: for shee perfecteth both publikely and priuately humane society, shee listeth vp the soule miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule causing all disorder and vnbridled affections to take reason for a rule and direction.*

TEmperance calleth a man backe from grosse affects, and carnal appetites, and letteth him not to exceed, neither in foolish nor in vngodly sorrowing, *Solon.*

A young man vntemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

Hee cannot commend Temperance, that delighteth in pleasure, nor loue Gouernment that liketh Ryot.

Constancy and temperance in our actions maketh Vertue strong.

Men must eate to liue and not liue to eat.

In priuate families, Continence is to bee praysed; in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The

The pride of the flesh, is to be curbed and restrained with the sharpe bit of Abstinence, *Arist.*

The moderation of the minde, is the felicitie thereof.

Frugalitie is the badge of Discretion; Ryot, of Intemperance.

He that is not puffed vp with Prayse, nor afflicted with aduersities, nor moued by slaunders, nor corrupted by benefits, is fortunately temperate.

Hee that fixeth his whole delight in pleasure, can neuer be wise and temperate.

Temperance, by forbearing to bee reuenged, reconciles hour enemies, and by good gouernment conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it selfe, *Hermes.*

It is not Temperance, which is accompanied with a fearefull minde, but that is true Temperance, where the heart hath courage to reuenge, and reason power, to restraine the heart.

Trim not the House with Tables and Pictures, but paint and guild it with Temperance: the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called because it keepeth a meane in all those things which belong to the delighting of the body, *Arist.*

Tem-

Temperance crieth, *Ne quid nimis. Solon.*

The parts of Temperance, are Modeſtie, ſhamefaſtneſſe, Abſtinence, Continencie, Honeſtie, Moderation, Sparingneſſe, and Sobrietie, *Plato.*

Iuſtice may not bee without Temperance, bee uſe it is the chiefe point of a iuſt man, to haue his ſoule free from perturbations.

Heroicall vertues are made perfect by the mixture of Temperance and Fortitude; which ſeperated, become vicious.

A temperate man which it not couragious, quickly becommeth a Coward, and faint-hearted.

Temperance is the Mother of all duty and honeſty.

In Temperance a man may behold Modeſtie without any perturbation of the ſoule.

Temperance compelleth men to follow reaſon, bringeth peace to the Mind, and mollifieth the affections with concord and agreement, *Socrat.*

He is worthy to be called a moderate perſon, which firmely gouerneth and bridleth (through reaſon) the vice of ſenſualitie, and all other groſſe affections of the minde, *Aurel.*

Nihil reperiri poteſt tam eximium, quam iſtam virtutem moderatricem animi temperantiam non latere in tenebris, neque eſſe abditam, ſed in luce, Cicero.

Nos

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimicus.

Of Innocencie.

Defi. *Innocencie is an affection of the mind, so well framed, that it will hurt no man, either by word or deede; a tower of brasse against slanders, and the onely balme or cure for a wounded name, strengthning the conscience, which by it knoweth his owne purity.*

THere can bee no greater good then Innocencie, nor worse euill then a guilty Conscience.

The innocent man is happy: though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sicke the Innocencie of the Soule.

Riches and Glory are broken Pillers, but innocency is an vnmouing Columne.

Innocency and Prudence, are two anchors, that cannot bee torne vp by any Tempest.

Innocencie to God is the chiefest Incense, and a Conscience without guile, is a Sacrifice of the sweetest sauour, *Aug.*

Innocency being stopped of the malignant, taketh breath and heart againe, to the ouerthrow of her enemies, *Cicero.*

As

As Fire is extinguiſhed by Water, ſo Innocency doth quench reproach.

Of all treaſures in a common-wealth, the innocent man, is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of Innocencie, mooving in an vnſpotted Conſcience.

Innocency is built vpon diuine reaſon. Humane happineſſe conſiſteth in innocency of the ſoule, and vncorrupt manets.

All innocency conſiſteth in Mediocrity, as all vice doth in exceſſe.

Innocency is a good which cannot bee taken away by torment, *Marc. Aur.*

Innocency is the moſt profitable thing in the World, becauſe it maketh all things elſe profitable.

Innocency, Palme like groweth in deſpight of oppreſſion.

Beautie is a flower ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but innocencie is Diuine and immortall.

Innocency is an aſſured comfort, both in life and death.

As length of Time diminiſheth all things, innocencie and Vertue increaſeth all things.

The feare of Death neuer troubleth the minde of an innocent man, *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellence in Age.

Na-

Nature, Reason, & Vse are three necessary things to obtaine Innocency by, *Lactan.*

Vt Nepenthes herba adita poculis, omnem conuiuij tristitiem discutit, ita bona mens Insita nobis, omnem vitæ solicitudinem abolet.

Of King.

Defi. *Kings are the supreme Gouerners and rulers ouer States and Monarchs, placed by the hand of God, to figure to the world his Almighty Power if they be vertuous, they are the blessings of their Realmes, if vicious, the scourges alloted for their subiects iniquities.*

THe Maiestie of a Prince, is like the lightning from the East, and the threats of a King like the noyse of thunder.

Kings haue long armes, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which, their Subiects frame the manner of their liues, and order their Families: and rather from the liues of Princes doe subiects take their patterne and examples, then from their Lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the Sun, *Horace.*

Princes are neuer without Flatterers to seduce them, ambition to deprane them, and desires to corrupt them, *Plato.*

It

It belongeth to him that gouerneth, to be learned, the better to know what hee doth; wiſe, to finde out how he ought to doe it; diſcreet, to attend and take opportunitie; and reſolute in the action of Iuſtice, without corruption or feare of any.

It is neceſſary for Princes to be ſtout, and alſo rich; that by their ſtoutneſſe they may gather their owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne Countrie by Iuſtice, then to conquer anothers by tyrannie.

That Prince who is too liberall in giuing his owne, is afterwards through neceſſitie compelled to be a Tyrant, and to take from others their right.

As Princes become Tyrants for want of riches, ſo they become vicious through abundance of treaſure, *Plut.*

When an vnworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſſitie feare many.

The word of a Prince is faith royall.

Princes muſt not meaſure things by report, but by the way of conſcience, *Socrat.*

It behoueth a Prince or Ruler, to bee of ſuch zealous and godly courage, that hee alwayes ſhew himſelfe to bee as a ſtrong wall for the defence of the truth.

The Princes Palace, is like a common fountaine

taine or ſpring to his City or Countrie; whereby the common people by the cleanneſſe thereof, belong preſerued in honeſty, or by the impureneſſe therof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant only to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the euill that they commit in his company, is accounted his, *Plato.*

Rulers doe ſinne more grieuouſly by example then by act; & the greater gouernances they beare, the greater account they haue to render, that in their owne precepts and ordinances, they bee not found negligent.

Not onely happy, but alſo moſt fortunate is that Prince, that for righteouſneſſe of Iuſtice is feared, and for his goodneſſe beloued.

The greater that a Prince is no power aboue others, the more ought he to excell in vertue aboue others.

When Princes more greedily doe proſecute vices, then their enemies are buſie in weauing ſome web of deadly danger, *Olaus.*

Princes by charging their Kingdomes with iniuſt Tributes, procure from their ſubiects a wilfull denyall of due and moſt iuſt payments.

He that poſſeſſeth an Empire, and knoweth not how to defrend it, may loſe his poſſeſſion before he know who offended him.

It

It litle profiteth a Prince to bee Lord of many Kingdomes, if on the other part he become bond-slaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleasures, as to giue order for matters of importance.

Children borne of Kings, are composed of a precious masse, to be separated from the common sort, *Plato.*

Malice and vice taking their full swing, through the careere of the power & libertie, which wicked Princes yeeld vnto them, doe push forward euery violent passion, making euery litle choller turne to Murder or Banishment; and euery regard and loue to rape and adultery; & couetousnesse to confiscation.

A Kingdome is nought else then the care of anothers safetie; and *Antiochus* told his son *Demetrius*, that their Kingdome was a noble slauerie.

Selfe loue is not fit for Princes, nor Pride an ornament meet for a Diademe.

Kings & Princes do lose more in the opinions they hold, then in the reasons they vse.

It is no lesse discredit to a Prince to haue destroyed many of his subiects, then it is to a Physician to haue killed many of his Patients.

Kings, as they are men before God, so are they Gods before men, *Lactan.*

It is very requisit that the Prince liue according to that Law himselfe which he would haue executed vpon other men, *Archi.*

It

It becommeth a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publike profit, for thereby shall hee know the good from the bad, *Plutarch.*

The strength of a Prince, is the friendship and loue of his people.

That King shall best gouerne his Realme, that raigneth ouer his people, as a Father doth ouer his children, *Agesi.*

So great is the person and dignitie of a Prince, that in vsing his power and authority as he ought, he being here among men vpon earth, representeth the glorious estate, and high Maiesty of God in heauen, *Ambr.*

It is requisite for all those that haue rule and gouernance in a Common-weale, vnder their Prince, to know the bounds of their state, and the full effect of their dutie that by executing Iustice, they may be feared, and by shewing mercie, they may be loued, *Lactan.*

It is requisite for Princes to place such men in authority, as care least for it, and to keepe them from gouernment that presse forwards to it.

Except wisemen be made Gouernours, or Gouernours bee made wise men, Mankind shall neuer liue in quiet, nor vertue be able to defend herselfe, *Plato.*

Hee that would be a Ruler or Gouernour, must first learne to bee an obedient subiect; for it is not possible for a proud and couetous minded

minded ſubiect to become a gentle and temperate Gouernour, *Alex. Seuerus.*

When rule and authoritie is committed vnto a good man, hee doth thereby publiſh his vertue, which before lay hid: but being committed to an euill man, it miniſtreth boldneſſe and licence to him, to doe that euill which before he durſt not doe, *Di.*

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſocijs, omniſq; poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glittering excellencie proceeding from Anceſtors, and an honour which commeth from an ancient Linage and Stocke: it is alſo a prayſe, that proceedeth from the deſerts of our Elders and Fore-fathers and of this nobleneſſe there are three ſorts, the firſt bred of vertue and excellent deeds, the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences, the third commeth from the Scutchions and armes of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions, *Cicero.*

The time of our life is ſhort, but the Race of Nobilitie and Honour, euerlaſting, *Cicero.*

Nobleneſſe of Birth, is either vniuerſall or particular, the firſt to be borne in Noble and famous

famous Countrey, particular, to come of noble Progenitors, *Arist.*

Nobilitie is best continued by that conuenient meanes whereby it rose.

He is not to bee held for noble that hath much, but he that giueth much.

It is requisite for him that is noble borne, to take heed of Flatterers, for they will bee ready daily to attend his persō for profit sake.

Nobilitie is a title quickly lost, for if Riches forsake it, or Vertue abandon it, it straightway becommeth as a thing that had neuer beene.

Whatsoeuer thy Father by his worthinesse hath deserued, belongs not to thee, it is thine owne deserts that must make thee noble. Vertue and noblenes can neuer bee seene in a man, except he first put away his vices.

Hee that defendeth his Country by the Sword deserueth Honour, but he that maintaineth it in Peace, meriteth more Honour.

The Nobility which we receiue from our Ancestors, because it commeth not from our selues, is scarcely to be counted our owne.

To come of noble Parentage, and not to bee endued with noble qualities, is rather a defamation then a glory.

Noble persons haue the best capacities, for whether they giue themselues to good deeds or vngraciousnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nigh them, *Cicero.*

True

True Nobility consisteth not in dignity, Linage, great Reuenues, Lands, or possessions, but in wisdome, knowledge and vertue, which in man is very nobility, and that nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is onely the prayse and sirname of vertue.

Omnes boni semper nobilitati fauemus, & quia vtile est Reipublicæ nobiles esse homines dignos maioribus suis, & quia valere debet apud nos clarorum hominum senex de Republica meritorum memoria, etiam mortuorum, Cicero.

—*Nobilitas sola est atq; vnica virtus.*

Of Honour.

Defi. *Honour is a passion of the soule, and a mighty desire, naturally desired of all creatures, yet many times mistaken, by in-acquaintance with vertue.*

HOnour and glory labour in mistrust, and are borne Fortunes Bond-slaues.

Honour is the first step to disquiet, and dominion is attended with Enuy, *Gue.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour is the fruite of vertue and truth.

Honour, Glory, and renowne, is to many persons more sweet then life.

It is the chiefest part of honour, for a man to ioyne to his high Office and calling, the vertue of affability, lowlinesse, tender compassion and pity: for thereby hee draweth vnto him, as it were by violence, the hearts of the multitude, *Olaus Magnus.*

The greater the persons bee in authority, that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of honour, to prayse an enemy then his friend.

Happy is that Countrey, whose Captaines are Gentlemen, and whose Gentlemen are Captaines.

Honour is no priuiledge against infamy.

A man ought not to thinke it honour for himselfe to heare or declare the newes of others but that others should declare the vertuous deeds of him.

To attaine to honor, Wisedome is the pole-starre; and to retaine it, Patience is necessary.

The next way to liue with honour, and die with prayse, is to bee honest in desires, and temperate in our tongues.

The conditions of Honour are such, that shee enquireth for him she neuer saw, runneth after him that flyes from her, honours him that esteemes her not, demandeth from him that wills her not, giueth to him that requires her not, and trusteth

truſteth him whom ſhee knoweth not.

Noble men enterpriſing great things, ought not to employ their force, as their owne mind willeth, but as honor and reaſon teacheth, *Niphus.*

High and noble heires which feele themſelues wounded, doe not ſo much eſteeme their owne paine, as they are angry to ſee their enemies reioyce.

The Captaine which ſubdueth a Country by intreaty, deſerueth more honour then he that ouercommeth it by battle.

Honour without quiet, hurteth more then it doth profit.

He that regards his reputation, muſt ſecond all things to his honour.

The heauens admit but one Sun, and high places but one Commander.

Men in authority are eyes in Eſtate, according to whoſe life euery priuate man applyeth his manner of liuing.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable, *Cicero.*

There is more honor purchaſt in pleaſuring a foe, then in reuenging a thouſand iniuries.

Where hate beares Soueraignty, honour hath no certainty.

Honor is brittle, and riches are bloſſomes, which euery froſt of Fortune cauſeth to wither.

Better it is for the honorable to be praiſed

for many foes foyled, then for many Barnes filled.

A man hauing honour, and wanting wisdome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus: Is honos videri solet, qui non propter spem futuri beneficij, sed propter magna merita claris viris defertur & datur: éstque non inuitamentum ad Tempus sed perpetuæ virtutis præmium.

Of Liberality.

Defi. *Liberality is an excellent vse of those benefits which God putteth into our hands for the succouring of many, which vertue is altogether ioyned together with iustice, and ought to be guided by moderation and reason.*

BOunties best honour is to helpe the poore; and happinesse to liue in good mens thoughts.

True bounty is neuer tyed vnto suspect.

Liberality is approued by two Fountaines, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, and where it is most needfull, *Thales.*

The whole effect of bounty is in loue.

Who in their bounty doe beginne to want,

shall

ſhall in their weakeneſſe finde their friends and foes.

He is called a liberall man which according to his reuenewes giueth freely, when, where, and to whom he ſhould.

He that may giue, and giueth not, is a cleere enemy, and he that promiſeth forthwith, and is long before hee performe is a ſuſpicious friend, *Aurel.*

Gifts make beggers bold, and he that lends muſt loſe his friend, or elſe his money without heed.

Bounty hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in heauen.

He neuer giues in vaine, that giues in zeale.

They that be liberall, doe withhold or hide nothing from them whom they loue; whereby loue increaſeth, and friendſhip is alſo made more firme and ſtable.

As Liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Liberality and thankfulnes, are the bonds of concord, *Cicero.*

A liberall minded man can neuer be enuious.

Bounty for giuing fraile and mortall things receiues immortall fame for his reward.

The deeds of the liberall doe more profit the giuer, then benefit the receiuer.

Liberality in a noble mind is excellent, although it exceed in the tearme of meaſure.

A liberall heart causeth beneuolence, though sometimes through misfortune, ability be wanting.

It is a token of Righteousnesse to acknowledge heauens Liberality, and to giue praises to God for so great benefits, *Bern.*

The office of liberality consisteth in giuing with iudgement, *Cicero.*

That Liberality is most commendable, which is shewed to the distressed, vnlesse they haue deserued that punishment; for good deedes bestowed vpon vndeseruing persons are ill bestowed.

The best property in a King, is to let no man excell him in liberality, *Agesila.*

Extra fortunam est quicquid donatur amicis:
Quas dederis solas semper habebis opes, Ouid.
Liberalitate qui vtuntur, beneuolentiam sibi conciliant, & (quod aptissimum est ad quæstum vinendum) charitatem.

Of Benefits.

Def. Benefits are those good turnes which are receiued either by desert, or without desert, tending to our happinesse of life, or amendment of manners.

IT is a great commendation in the giuer, to bestow many benefits vpon him which deserueth well, and desireth nothing.

He

He that mindeth to giue, muſt not ſay, will you haue any thing?

If thou promiſe little, and performe much, it will make thy benefits to bee the more thankefully receiued, *Aurel.*

Hee that knoweth not how to vſe a benefit, doth vniuſtly aske it.

He receiueth a benefit in the giuing thereof, which beſtowes his gift on a worthy man.

He bindeth all men by his benefits, which beſtoweth them vpon ſuch as do well deſerue them.

The liberall man doth daily ſeeke out occaſion to put his vertue in practice, *Cic.*

The memory of a benefit doth ſoone vaniſh away, but the remembrance of an iniury ſticketh faſt in their heart.

Hee is a Conquerour which beſtoweth a good turne, and he vanquiſhed which receiueth it.

As the Moone doth ſhew her light in the World, which ſhe receiueth from the Sunne, ſo wee ought to beſtow the benefits receiued of God, to the profit and commodity of our Neighbour.

This is a Law that ſhould bee obſerued betwixt the giuer and the receiuer, the one ſhould ſtraight way forget the benefit beſtowed, and the other ſhould alwayes haue it in remembrance, *Solon.*

It becommeth him to hold his peace that giueth a reward, farre better then it becom-

meth him to bee ſilent that receiueth a benefit.

He that doth thankfully receiue a benefit, hath paid the firſt penſion thereof already.

Hee that thinkes to bee thankefull, doth ſtraight way thinke vpon recompence.

That gift is twice double to bee accepted of, which commeth from a free hand, and a liberall heart.

It behoueth a man in receiuing of benefits to be thankefull, though he want power to requite them, *Aurel.*

A benefit wel giuen, recouereth many loſſes.

The remembrance of a good turne, ought to make the receiuer thankefull.

Nor Gold, nor Siluer, nor ought we receiue, is to bee accounted a benefit, but the minde of him which giueth.

Hee giueth too late, who giueth when hee is asked, *Plautus.*

Ita ſunt omnes noſtri ciues.
Si quid beneſacias leuior pluma gratiã eſt,
Si quid peccatum eſt, plumbeas itas gerunt.
Beneficium nec in puerum, nec in ſenem conferendum eſt: in hunc, quia perit antequam gratia referende detur opportunitas, in illum quia non meminit.

Of Courteſie.

Deſi. *Courteſie is a vertue, which belongeth to the courragious part of the ſoule, whereby wee*

ex

are hardly moued to anger, her office and duty is to bee able to ſupport and endure patiently thoſe crimes which are laid vpon her: not to ſuffer herſelfe to be haſtily carried to reuenge, nor to be too eaſily ſpurred to wrath, but to make him that poſſeſſeth her, milde, gratious, and of a ſtayed and ſetled minde.

COurteſie in Maieſty, is the next way to binde affection in duty, *Aug.*

As the tree is knowne by his fruit, the gold by the touch, and the Bell by the ſound: ſo is mans birth by his beneuolence, his honour by his humility, and his calling by his Courteſie.

Many more were the enemies that *Ceſar* pardoned, then thoſe he ouercame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth diſpleaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of Nobility, and the certaine marke of a Gentleman, to be courteous to ſtrangers, patient in iniuries, and conſtant in performing what he promiſeth.

As the pegge ſtraineth the Lute-ſtrings,

ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by choller.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Country-men.

Hee that is milde and courteous to others, receiueth much more honour then the party whom he honoureth; *Plut.*

They lie who ſay, that a man muſt vſe cruelty towards his enemies, eſteeming that to be an Art onely proper to a noble and courragious man, *Cicero.*

Mildnes and Courteſie are the Characters of an holy ſoule, which neuer ſuffereth innocency to be oppreſſed.

It becommeth a noble and ſtrong man, to bee both courageous and courteous that hee may chaſtiſe the wicked and pardon when need requireth, *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other, ſo that neither rigour ſhall be rigorous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to haue compaſſion, and be courteous to the miſerable, *Ariſt.*

Satis eſt homines imprudentia lapſos non erigere, vrgere verò iacentes, ac præcipitantes impellere

pellere certè est, inhumanum, Cerero.

Of Iustice.

Defi. *Iustice is godlinesse, and godlinesse is the knowledge of God: it is moreouer, in respect of vs taken for an equall description of right and of lawes.*

IVstice allots no priuiledge to defraude a man of his Patrimony.

Iustice is a vertue that giues euery man his owne by euen portions.

Delay in punishment, is no priuiledge of pardon.

Iustice is the badge of Vertue, the staffe of Peace, and the maintenance of honour, *Cic.*

It is a sharpe sentence that is giuen without iudgement.

Good mens eares are alwayes open to iust mens prayers, *Basil.*

Not the paine, but the cause maketh the Martyr, *Ambrose.*

The office of a Iustice is to bee giuen for merit not for affection.

A publike fault ought not to suffer a secret punishment.

Iustice and order are the onely preseruers of worldly quietnesse.

The parts which true Iustice doth consist of, are in number seuen; Innocency, Friendship, Concord, Godlinesse, Humanity, Gratefulnesse, and Faithfulnesse.

Iustice is painted blind, with a veile before her

her face, not becauſe ſhe is blinde but thereby to ſignifie, that Iuſtice, though ſhe doe behold that which is right and honeſt, yet will ſhe reſpect no perſon.

In *Athens* were erected certaine images of Iudges without hands and eyes to ſhew that Iudges ſhould neither bee corrupted with bribes, nor by any perſon drawne from that which is right and Law, *Quin.*

A good Iudge is true in word, honeſt in thought, and vertuous in his deed, without feare of any but God, without hate of any but the wicked.

There are two kinds of Iniuſtice, the one is of ſuch as doe wrongfully offer it, and the other is of thoſe, who although they bee able, yet will they not defend the wrong, from them vnto whom it is wickedly offered, *Cicero.*

He that politickely intendeth good to the Common-wealth, may well be called iuſt, but he that practiſeth onely for his owne profit, is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weale.

Hee is a good Iudge that knoweth how and where to diſtribute.

He that flyeth iudgement, confeſſeth himſelfe to be faulty, *Marc. Aurel.*

The Iudge himſelfe is condemned, when the guilty perſon is pardoned.

As a Phyſician cannot ſee euery ſecret grief, but

but vpon reuealement may apply a curable Medicine for a hidden diſeaſe, ſo many can diſcouer a miſchiefe which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedie the ſame.

A Iuſtice ought to doe that willingly which he can doe, and denie that modeſtly which he cannot doe.

As there is no aſſurance offaire weather vntill the Skie be cleere from clouds, ſo there can bee in no Common-wealth a grounded peace and proſperitie, where there are no informers to find out offences, as well as Magiſtrates to puniſh offenders.

Philoſophers make foure ſorts of Iuſtice, the firſt Celeſtiall, the ſecond Naturall, the third Ciuill, the fourth Iudiciall.

Iuſtice is a perfect knowledge of good and euill agreeing to naturall reaſon, *Ariſt.*

Iuſtice is a vertue of the minde, rewarding all men according their worthineſſe.

Wiſedome and Eloquence without Truth and Iuſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites vſe in Comedies, which ſtill turneth to their owne confuſion.

Couetouſneſſe and wrath in Iudges, is to bee hated with extreame deteſtation.

Celeſtiall Iuſtice, is a perfect conſideration and dutifull acknowledging of God.

Naturall Iuſtice, is that which all people haue in themſelues by Nature.

Iuſ-

Iudiciall Iuſtice, depends vpon Lawes made for the commoditie of a Common-weale.

Iuſtice is a meaſure which God hath ordained amongſt men vpon earth, to defend the feeble from the mighty, the Truth from falſhood, and to roote out the wicked from among the good, *Lactan.*

Euery man in generall loueth Iuſtice, yet they all hate the execution thereof in particular, *Cicero.*

Fortitude without wiſedome, is but raſhneſſe; Wiſdome without Iuſtice, is but craftineſſe; Iuſtice without Temperance, is but crueltie; Temperance without Fortitude, is but Sauageneſſe.

Equitie iudgeth with lenitie, Lawes, with extremitie.

Hatred, Loue, and Couetouſneſſe, cauſeth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to be made a Iudge among his enemies, then among his friends, for of his enemies hee ſhould make one his friend, but among his friends he ſhould make one his enemie.

Iuſtice, of the Poets, is fained to be Virgin, and to haue raigned among men in the Golden World, who being by them abuſed, forſooke the World, and returned to the Kingdome of *Iupiter.*

Iuſtitia

Iuſtitia ſine prudentia plurimum poterit, ſine iuſtitia nihil valebit prudentia, Cicero.

Totius inſtitiæ nulla eſt capitalior peſtis, quam eorum qui tum, dum maxime fallunt, id agunt vt boni viri vidcantur, Cicero.

Of Lawes.

Defi. *The Law is a ſingular reaſon imprinted in nature, commanding thoſe things that are to bee done, and forbidding the contrary: it is deuided into two parts; that is the Law of Nature, and the Law written: the Law of Nature is a ſenſe and feeling which euery one hath in himſelfe, and in his conſcience, whereby he diſcerneth betweene good and euill as much as ſufficeth, to take from him the cloake of ignorance, in that hee is reproued euen by his owne witneſſe. The Law written, is that which is diuided into Diuinity and Ciuility, the firſt teaching Manners, Ceremonies, and Iudgements: the latter, matters of Policie and Gouernment.*

THe vertues of the Law are foure, to beare ſway, to forbid, to puniſh, and to ſuffer.

The precepts of the Law may be comprehended vnder theſe three points, to liue honeſtly, to hurt no man wilfully, and to render euery man his due carefully, *Ariſt.*

Whatſoeuer is righteous in the Law of man, the ſame is alſo righteous in the Law of God:

God. For euery Law that by man is made, must alwayes be consonant to the Law of God.

The Law is a certaine Rule proceeding from the minde of God, perswading that which is right, and forbidding that which is wrong.

Euill Iudges doe most commonly punish the Purse, and spare the person.

Iudges ought to dispatch with speed, and answere with patience.

Law and Wisdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle such as liue without reason of Law.

A true and faithfull heart standeth more in awe of his Superiour, whom he loueth for feare, then of his Prince, whom he feareth for loue.

An euill custome, be it for continuance neuer so ancient, is nought else then the oldnesse of errour, *Lactan.*

How many more Tauernes, so many more Drinkers; the number of Physicians, the increase of Diseases; the more account that Iustice is made of, the more Suits, so the more Lawes, the more corruption, *Plato.*

The Heart, Vnderstanding, Counsell and Soule in a Common-wealth, are the good Lawes, and Ordinances therein vsed, *Cicero.*

To

To restraine punishment is a great errour in Gouernment.

It becommeth not a Law-maker to bee the Law-breaker, *Bias.*

Those Countries must needs perish, where the Common Lawes bee of none effect.

Those Cities in which there are no Lawes for the punishing of sin are rather to be counted Forests for Monsters, then places habitable for men, *Plato.*

Foure things belong to a Iudge, to heare courteously, to answere wisely, to consider soberly, and to giue iudgement without partialitie, *Socrates.*

A man ought to loue his Prince loyally, to keepe his lawes carefully, and to defend his Countrie valiantly.

Chiefly three are to bee obeyed and reuerenced, one God, one King, and one Law.

Foure Customes are more pleasant to bee recounted, then profitable to bee followed, the Liberties of Neighbours, the Gallantnesse of Women, the Goodnesse of wine, and the Mirth and Ioy at Feasts.

Lawes are like Spiders Webs, which catch the small Flies, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, must either forgoe the Truth, or forsake his Clyents friendship.

The most necessarie Law for a Common-

wealth

wealth, is, that the people among themselues liue in Peace and Concord, without strife or Dissention, *Cicero.*

Lawes doe vexe the meaner sort of men, but the mightie are able to withstand them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, would haue no man either condemned or iustified, vntill his cause were both throughly heard, and vnderstood as it ought.

An euill Law is like the shadow of a Cloud which vanisheth away so soone as it is seene.

Quid faciant leges vbi sola pecunia regnat?
Aut vbi paupertas vincere nulla potest?
Turpe reos empta miseros defendere lingua.
Non bene scælesti Iudicis arca putes.

Of Counsell.

Defi. *Counsell is a holy thing, it is the sentence or aduice, which particularly is giuen by euery man for that purpose assembled, it is the key of certainty and the end of all doctrine and studie.*

THere is no man so simple but he can giue counsell, though there bee no need: and there is none so wise of himselfe, but he will be willing to heare counsell in time of necessitie.

It

It is the chiefest thing in the world to giue good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsell of a man giuen wholy to the World, for his aduice will bee after his owne desire, *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in subiection to a woman of thy counsell, for it is vnpossible for them to keepe close thy secrets.

Good counsell may properly bee called the beginning and ending of euery good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or aduice of his friend.

Hee that doth nothing without good aduice, need not repent him after the deed, *Bias.*

It is better to preferre the stedfast counsell of aduised policie, then the rash enterprise of malepert boldnesse.

Counsell doth more harme then good, if the giuer thereof bee not wise, and he which receiueth it very patient.

Counsell is to bee giuen by the wise, and the remedie by the rich.

In counsels wee must be hard to resolue, and constant to performe.

Hee that vseth many counsels, is not easily deceiued.

In time of necessity, a wiseman will be glad to heare counsell.

As

As it is the part of a wiſeman, wiſely to co nſult, and giue counſell, ſo is it the dutie of a wary man heedfully to conceiue and vprightly to iudge, *Gueua.*

It is an eaſie thing for a man being in perfect health to giue counſell to another that is ſicke, but it is hard for the ſicke man to follow that counſell. *Becanus.*

The greateſt benefit that one friend can doe vnto another, is in waighty matters to ſuccour him with good counſell.

Parui ſunt foris arma, niſi eſt conſilium domi. Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, ſed conſilio, authoritate & prudentia, Cicero.

Of Præcepts.

Deſi *Præcepts are many Rules, Orders, or Methods, which by inſtruction leade vs either to good conuerſation, or to a happineſſe of life, being grounded vpon the Grace of God, and his Word.*

IF thou talke, keepe meaſure in thy communication: for if thou bee too briefe, thou ſhalt not be well vnderſtood, if too long, thou ſhalt bee troubleſome to the hearer, and not well borne in minde, *Protog.*

Thankes waxe hold, as ſoone as gifts are had in poſſeſſion.

Hee that refuſeth to buy counſell good cheape, ſhall buy repentance deere.

Mocke

Mocke no man in his miſery, but take heed by him how to auoyd the like miſfortune.

Begin nothing before thou know how to finiſh it.

Thinke that the weakeſt of thine enemies is ſtronger then thy ſelfe.

Deſire not that of another, which thou thy ſelfe being asked wouldeſt denie, *Pythag.*

Giue no vaine or vnmeet Gifts, as Armour to a Woman, Bookes to a Ploughman, or Nets to a Student.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroad.

Giue at the firſt asking, for that is not freely giuen which is often craued.

Take in good worth whatſoeuer happeneth, and vpbraid no man with his misfortune.

Labour not to informe him that is without reaſon, for ſo ſhalt thou make him thine enemie.

Be neither haſty, angry, nor wrathfull, for they be the conditions of a Foole.

Feare to hazard that for the gaine of momentary pleaſure, which being once loſt can neuer be recouered, *Aug.*

Eſteeme not a fading content before a perpetuall Honour.

Apparell thy ſelfe with iuſtice, and cloath thy ſelfe with Chaſtitie, ſo ſhalt thou bee happy, and thy workes proſper.

Feare

Feare to commit that which thou ought'ſt to feare.

Forget not to giue thankes vnto them that inſtruct thee in Learning, nor challenge vnto thy ſelfe the prayſes of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Bee not ſlacke to recompence them that haue done thee good

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not ſuperfluous in words, for they doe greatly deface the authority of the perſon.

Let Vertue bee thy Life, Valour thy Loue, Honour thy Fame, and Heauen thy Felicitie.

Bee not led away with euery new opinion, for it is the onely way to bring to errour.

Let not thy liberality exceede thine abilitie.

Let not the eye goe beyond the eare, nor the tongue ſo farre as the feet, *Plato.*

Chuſe rather to liue ſolitary then in the company of wicked women.

Beware of Pride in proſperitie, for it will make thee impatient in time of aduerſitie.

Neither ſuffer thy hands to worke, thy tongue to ſpeake, nor thine eares to heare, that which is filthy and euill. *Hermes.*

Be

Bee not ſecure, leſt want of care procure thy calamitie; nor bee too carefull, leſt penſiue thoughts oppreſſe thee with miſerie.

Speake no more to a ſtranger in priuate, then thou wouldeſt haue publikly knowne.

Hazard not thy hap on anothers chance.

Be alwayes one to thy friend, as well in aduerſitie as proſperitie.

Behold thy ſelfe in a Looking glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty, but if thou ſeeme foule, then performe with good manners the beautie that thy face lacketh, *Socrates.*

Chuſe thy Wife rather for her Wit and Modeſtie, then for her Wealth and Beautie.

Keepe ſecret thy miſhap, leſt thine enemie wax ioyfull thereat.

Keepe whatſoeuer thy friend committeth vnto thee, as carefully as thou wouldeſt keepe thine owne.

If thy parents wax poore ſupply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honor them that haue deſerued honour.

Liue and hope, as if thou ſhouldeſt die immediatly.

Neuer prayſe any vnworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe, thou ſhalt be mocked, *Socrates.*

Neuer

Neuer wiſh for thoſe things that cannot be attained.

Rather chuſe to purchaſe by perſwaſion then to enioy by violence.

Striue not in words with thy parents, although thou tell the truth.

Haunt not too much thy Friends Houſe, for feare hee wax wearie of thy often comming, neither bee too long abſent, for that ingendreth ſuſpition of thy true friendſhip.

Fly from the filthy pleaſures of the fleſh, as thou wouldeſt flye from the ſting of a Serpent.

Giue to a good man, and hee will require it: but if thou giue to an euill man, he will aske more, *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, deferre it not till the next day, for thou knoweſt not what chance may happen the ſame night to preuent thee, *Olaus Mag.*

Giue not thy ſelfe to pleaſure and eaſe, for if thou vſe thy ſelfe thereto, thou ſhalt not not bee able to ſuſtaine the aduerſitie which may afterward happen.

To a man full of queſtions, make no anſwer at all, *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconuenience, another followeth.

If

If thou doubt in any thing, aske counsell of wise men, and be not angry although they reproue thee.

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and do to all men as thou wouldest be done vnto.

Boast not of thy good deeds, lest thy euill be also laid to thy charge.

Performe thy promises as iustly as thou wouldest pay thy debs, for a man ought to be more faithfull then his oath, *Aure.*

If thou doe good to an ill-disposed person, it shall happen to thee as it doth to those that feed other mens Dogges, which barke as well at their feeder, as at any other stranger.

Neuer spread thy Table to Tale-bearers and flatterers, nor listen with thine eares to murmuring people, *Bias.*

Bee not like the Boulter which casteth out the Flowre, and keepeth the bran.

Si vis ab omnibus cognosci, da operam vt à nemine cognoscaris.

Nulli te facias nimis sodalem.

Gaudebis minus & minus dolebis.

Of Considerations.

Def. *Consideration or iudgement, is that which properly ought to be in euery Magistrate, obseruing the tenor of the Law, it is the distinguisher of controuerses, and bringer foorth of happy counsels and agreements.*

CONsideration is the enemy to vntimely attempts, *Solon.*

There is no needles poynt so small, but it hath his compasse, neither is there any haire so slender, but it hath his shadow.

Hee is not to bee accounted rich, who is neuer satisfied; nor happy, whose stedfast minde in quiet possession of vertue, is not established.

The consideration of pleasures past, greatly augments the paines present.

No man doth so much reioyce at his prosperity present, as he that calleth to mind his miseries past, *Chilo.*

It is a benefit to denie such things as will hurt him that asketh them.

The pardon may well bee granted, where hee that hath offended is ashamed of his fault.

Wisemen will alwayes consider what they ought to doe before they conclude any thing.

In any affaires whatsoeuer, there can bee no greater danger, or else no greater safety, then soundlie to consider, into whose handes men commit their causes, *Eusline.*

We must thinke with consideration, consider with acknowledging, acknowledge with admiration, admire with loue, and loue with ioy in the midst of woe, S.P.S.

Not so hard is the inuention in getting,

as

as the diſpoſition in keeping, when it is gotten, *Ouid.*

Men looſe many things, not becauſe they cannot attaine them, but becauſe they dare not attempt them, *Pythag.*

As a veſſell ſauoureth alwayes of the ſame liquor wherewith it was firſt ſeaſoned, ſo the mind retaineth thoſe qualities in age, wherein it was trained vp in youth, *Horace.*

Conſideration is the roote of all noble things, for by her wee doe attaine to the end of all our hopes.

True conſideration is the Tutor both to action and ſpeaking.

The haters of conſideration neuer proſper in their actions.

Conſideration is an honor to the meaneſt, and Improuidence a ſhame in Princes.

Good conſideration ought to be laid before wee giue credit, for faire-tongues oft-times worke great miſchiefe.

Circumſpect heed in warre, is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection, are feare, care, neceſſity, and affection.

Feare afflicteth, care compelleth, neceſſity bindeth, affection woundeth.

Bee circumſpect to ſhew a good countenance to all, yet enter not into familiarity with any, but onely ſuch whoſe conuerſation is honeſt, and whoſe truth by tryall is made truſty, *Archim.*

Suddayne truſt brings ſuddayne Repentance.

Qui ſua metitur pondera ferre poteſt.
——Verſato diu quid ferre recuſent,
Quid valeant humeri, Horace.

Of Office.

Defi. *Office or duty is the knowledge of man, concerning his owne nature and contemplation of diuine nature, and a labor to benefit our ſelues, and all other men: it is alſo taken for authority to rule.*

MAns life may not be deſtitute of office, becauſe in it honeſty conſiſteth.

Office is the end whereunto vertue aimeth, and chiefly when we obſerue things comely.

The firſt office of duty, is to acknowledge the Diuinity.

Office is ſtrengthened by zeale, and zeale makes opinion inuincible.

Wee muſt feare a diſſembling Officer, becauſe he delights in a tyrannous office.

The office of a wiſe man, prefers euer conſideration before concluſion.

In doing nothing but what wee ought, wee deſerue no greater reward but what we beare about vs, *Chryſ.*

To know euill is an Office of profit, but to vſe euill, is a ſin of indignity.

Vpon

Vpon the anuile of vpbraiding, is forged the office of vnthankfulneſſe.

It is an Office of pitty, to giue a ſpeedy death to a miſerable and condemed creature, *Bias.*

Loue, ſufficiency, and exerciſe, are the three beauties which adorne Offices.

Olde men well experienced in Lawes and Cuſtomes, ought chiefly to bee choſen Officers.

It is not meete that man ſhould beare any authority, which with his money ſeeketh to buy another mans Office.

The buyers of Offices ſell by retaile, as deere as they can, that which they buy in groſſe.

No point of Philoſophy is more excellent, then Office in publique affaires, if officers doe practiſe that which Philoſophers teach.

Where Offices are vendible, there the beſt monied ignorance beare the greateſt rule.

They which ſell offices, ſell the moſt ſacred thing in the world, euen Iuſtice it ſelfe, the Common wealth, Subiects, and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by conſtraint, and againſt his will.

The Office of a Monarch, is continually to looke vpon the Law of God, to engraue it in his ſoule, and to meditate vpon his Word.

Officers muſt rule by good lawes, and good

Examples, iudge by Prouidence, Wiſedome and Iuſtice; and defend by Prowelſe, Care, and Vigilance, *Ageſi.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mavult, quàm deſerere vllam officij partem, Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolituse ſt, Nulla nobis militia opus eſſet, ſi ſuas quique ciuitates Prætores cœterique Magiſtratus moderatè iuſtèque gubernarent.*

Of Anceſtors.

Defi. *Anceſtors are our foreſathers, the reputed firſt beginners of our names and dignities from whom wee challenge a lineall diſcent of Honour, prooving our ſelues of their ſelfe ſubſtance.*

TRue Nobility deſcending from Anceſtry proues baſe if preſent life continue not the dignity, *Oſor.*

What can the vertue of our Anceſtry profit vs, if we do not imitate them in their godly actions.

Great merits aske great rewards, and great Anceſtors vertuous Iſſues.

As it is more common to reuenge then, to reward, ſo it is eaſier to be borne great, then to continue great, *Stobæus.*

It is miſerable to purſue the change which gaines nothing but ſorrow, and the blot of anceſtry. Tha

The thing poſſeſt is not the thing it ſeemes, and though we be great by our Anceſtors, yet we forget our Anceſtors, *Suet.*

The ſhifting of Chambers changeth not the diſeaſe, and the exchange of names, exchangeth not nature and Anceſtry.

Ambition, which chiefly comes from Anceſtors being got to the top of his deſires, cuts off the meane, by which he did clime.

From our Anceſtors come our names, but from our vertues our report.

Mercinary faith is diſcontented with euery occaſion, and new ſtart-vp glory, with any old fame.

When greatneſſe cannot beare it ſelfe, either with vertue or Anceſtry, it ouerthrowes it ſelfe onely with the weight of it ſelfe.

Many troubled in conſcience for diſgracing their names with raſh acts, in cold blouds repent their diſhonours.

The baſe iſſue of ignoble Anceſtry, will loſe their troths to ſaue their liues.

Might will make his Anceſtors whom hee pleaſeth.

The euent of things is cloſed vp in darkeneſſe, and though wee know what our Anceſtors were, we know not what we ſhall be.

The longer wee delay the ſhew of vertue, the ſtronger we make preſumptions, that we are guilty of baſe beginnings.

The more a man toiles his minde, the more hee is defiled, and the more a man

boasts of euill Anceſtors, the more hee is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) lon-
Sanguine cenſeri, pictoſq; oſtendere vultus, (go
Maiorum, & ſtantes in curribus Æmilianos? lu.
——genus, & proauos, & quæ non fecimus ipſi
Vix ea noſtra voco, Ouid.

Of Warre.

Deſi. *Warre is of two ſorts, Ciuill, and forraine, ciuill warre, is the ouerthrow of all Eſtates and Monarchies, and the ſeede of all kinds of euil in them, euen of thoſe that are moſt execrable, it begetteth want of reuerence towards God, diſobedience to Magiſtrates, corruption of manners, change of lawes, contempt of Iuſtice, and baſe eſtimation of learning and Science. Forraine Warre, is that which* Plato *calleth a more gentle contention, and is then onely moſt lawfull, When it is for true Religion, or to procure the continuance of peace.*

THere is nothing more vnconſtant then Warre, did not patience make it ſtable, and true hope ſucceſſefull.

Warre for excellency, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than Warre there is nothing more neceſſary; for the breach of Friendſhip by diſ-

ſention

tention strengtheneth the powers of loue in her new coniunction.

Warre is most lawfull, when it is warranted by the Word, either to defend a mans owne right, or to repulse the enemies of GOD. *Lactan.*

Diuersity of Religion, is the ground of Ciuill Warre, in shew, but it is ambition in effect.

Warre ought to be deliberately begun, but speedily ended.

Affaires of war must be deliberated on by many, but concluded on by a few.

The effects of warre are couetous desires, the fall of Iustice, force and violence, *Epist.*

War was onely ordained to make men liue in peace.

In the sacke of a Towne, haue an especiall care, to preserue the honour of Ladies and Maydes, from the violence of vnruly Souldiers.

Haue an especiall care to whom yee commit the Gouernement of an Army, Towne, or Fort: for Loue doth much, but Money doth more.

Entring into thine Enemies Campe, let all things of vse and bagage follow thee at thy backe, but thine enemy comming vpon thee, let the same bee brought into the middle of the Army.

Where thou maist Conquer with Money, neuer vse Armes; and rather chuse to ouer-

come thine enemies by policy then by fight.

In places of danger, and in troublesome times, euer double the number of thy Sentinels.

Neceſſity makes war to be iuſt, *Bias*.

Nulla ſalus bello, pacem te poſcimus omnes.
Incerti ſunt exitus pugnarum, Marſque eſt communis, qui ſæpe ſpoliantem iam & exultantem euertit, & percutit ab obiecto, Cicero.

Of Generals in Warre.

Deſi. *Generals are the heads and leaders of Armies, and they ought to bee great, magnanimous and conſtant in all their doings, free from the defects of raſhneſſe, and cowardiſe.*

THe tent of the Generall, is the pure riuer running through the army, by whoſe ſoundneſſe all the Souldiers are preſerued and made ſtout; but if he be impure or corrupted, the whole Hoſte is infected.

Vnleſſe wiſe and valiant men be choſen Generals, the old Chaos will returne, and Vertue die at the feet of confuſion.

He that will be a Commander in Armies firſt let him be commanded in the ſame, for an ambitious Souldier will neuer make a temperate Conductor.

A wiſe Generall muſt not onely forecaſt to preuent ſuch euils as hee heares of, but alſo

hee

be circumspect to foresee such ill as may happen beyond expectation, *Demost.*

A Generall after the Battaile ended, must haue a circumspect care, how he prayseth one Captaine more then another.

A Generall ought not to bring all his Forces to battaile at once, vnlesse it bee vpon great aduantage, *Olaus.*

It is very needfull for a Generall, to know the humour and disposition of his aduersaries Generall, whom he fighteth against.

The Oration of a Generall giues courage to Cowards, and base minded Souldiers, *Vigetius.*

A couetous Generall, purchaseth to himselfe more hate then loue.

A Generall must not bee ignorant of such things as are necessary in a iourney.

Captaines must bee valiant, as despising death, confident, as not wonted to bee ouercome, yet doubtfull by their present feeling, and respectfull by that they see already

A Captaines feet ought to bee steddy, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall, to know all aduantages of the place where the Battaile should be fought.

It proueth oft the ruine of an Army, when the Generall is careleſſe and maketh no account of his enemies proceedings.

It is dangerous for the person of the gene-

rall,

rall, to follow his enemy flying.

It behoueth that the Generall be alwaies lodged in the midst of the Campe.

A Generall or Captaine in danger, ought to change his habit or attire, *Ferdi.*

The death of a Generall, or his being in danger must be dissembled, for feare it procure the losse of the battaile.

A good Generall should euer be like a good shepherd looking into the wants of his Souldiers and prouiding all things necessary to comfort them, *Basil.*

Let a Generall giue honour to a renowmed buriall, in how meane a person so euer it did inhabite; for honour after death, encourageth as much as wealth in life, *Vigetius.*

If thou beest a Commander in Armes, despise not the poore; for honours birth issueth from the wombe of desert.

The whole scope of a Generals thoughts, should be to win glory, and amplifie Renowne, loathing to bee a plague or scourge of affliction, seeking by conquest to erect, not by victorie to confound, *Cæsar.*

The Trophie of a Generall is his own conscience, and his valour is his tombes treasury.

Commanders in Armes, should not be chosen for their age or riches, but for their Wisedome and Valour.

A Generall, or chiefe Gouernour, must be wise to command, liberall to reward, and valiant to defend.

There

There are eight conditions that a General ought to haue, to auoid vniuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his ſouldiers, to defend his people, to prouide things neceſſary, and to obſerue faith with enemies.

Ducis in conſilio, poſita eſt virtus militum. Optimus ille dux, qui nouit vincere & victoria vti.

Of Policie.

Defi. *Policy is a word deriued of the the Greek word* Politeia, *which is the regiment of a citie or Common wealth; and that which the Grecians call Politicall Gouernment, the Latines call the gouernement of a Common-wealth, or of a ciuill Societie. This word Policie hath beene taken among the antients, ſometimes for a Burgeſie, which is the enioying of the Rights and Priuiledges of a Towne, ſometimes for the order and manner of life, vſed by ſome politicall perſon, and ſometimes the order and eſtate whereby one or many Townes are gouerned, and politicke affaires are managed and adminiſtred.*

POlicy is a neceſſary friend to proweſſe. The warre cannot be proſperous where enemies abound, and money waxeth ſcant.

No man ought to giue that treaſure to any one in particular, which is kept for the preſeruation of all;

It is greater commendation to obtaine honour by policy and wisedome, then to haue it by discent.

That Countrey may aboue all other bee counted happy, where euery man enioyeth his owne labour, and no man liueth by the sweat of another body, *Polien.*

Of right that Common-wealth ought to be destroyed, which once of all other hath beene counted the flowre of vertue, and after becommeth the filthy sinke of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will bee first ready to command, and last ready to fight.

What power and policy cannot compasse, Gold both Commands and Conquers, *Aristip.*

Hee that getteth by conquest, doth much, But he that can well keepe what he hath gotten, doth more.

Money and Souldiers are the streng h and sinewes of warre, *Agesil.*

It is better to preuent an inconuenience by breaking an oath, then to suffer iniury by obseruing promise.

Warlike feates are better learned in the bloudy fields of *Africke*, then in the beautifull Schooles of *Greece.*

It is better to haue men wanting money, then money wanting men, *Themist.*

The

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of Conqueſt, men ought to profit themſelues, as much by policy as by power.

There are no Common weales more looſe then thoſe where the Common people haue moſt liberty, *Cicero.*

A policie is ſoone deſtroyed by the pride, men haue in commanding, and liberty in ſinning.

In Common-weales ſuch ſhould bee moſt honoured, who in time of peace; maintaine the State in tranquility, and in the fury of Warre defend it by their labour and magnanimity, *Plato.*

A Monarch is beſt in a well gouerned ſtate.

A certaine man vrging the popular eſtate of *Lycurgus*, was thus anſwered by him, Firſt, ordaine thou ſuch a gouernement in thine owne Common-weale.

Becauſe many cannot fitly gouerne, therefore it is moſt neceſſary that one ſhould bee made Soueraigne, *Homer.*

The Oracle of *Apollo* at *Delphos* being demanded the reaſon why *Iupiter* ſhould be the chiefe of gods, ſith *Mars* was the beſt Souldier; made this anſwere: *Mars* is valiant, but *Iupiter* is wiſe. Concluding by this anſwer, that policie is of more force to ſubdue then valour.

One *Neſtor* is more to be eſteemed, then ten ſuch as *Aiax.*

Strength

Strength wanting wit and policy to rule, ouerthroweth it ſelfe, *Horace.*

Publica res ad priuatum commodum trahi poteſt, dummodo ſtatus publicus non lædatur, Cicero.
Diu apparandum eſt bellum, vt vincas celerius.

Of Courage.

Deſi. *Courage is a fiery humor of the ſpirits kindling the minde with forwardneſſe in attempts, and bearing the body through dangers, and the hardeſt aduentures.*

COurage and courteſie, are the two principall points which adorne a Captaine.

Courage conſiſteth not in hazarding without feare, but in being reſolutely minded in a iuſt cauſe, *Plutarch.*

The talke of a Souldier ought to hang at the point of his ſword.

The want of Courage in Commanders, breedes neglect and contempt among Souldiers,

Faint-hearted cowards are neuer permitted to put in plea at the barre of loue.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge inſtructing a man how with commendation to aduenture dangerous & feare full things, and in taking them in hand, to be nothing terrified, *Socrates.*

The

The courage of a man is ſeene in the reſolution of his death.

Fortitude is the faireſt bloſſome that ſprings from a noble mind.

Fortitude is the meane betweene feare and boldneſſe.

There is not any thing hard to bee accompliſhed, by him that with courage enterpriſeth, *Cicero.*

Courage begun with deliberate conſtancie, and continued without change doth ſeldome faile.

It cannot be counted courageous and true victory, that bringeth not with it ſome clemencie, *Bias.*

To conquer, is naturall, to pity, heauenly.

It is more courage to die free, then to liue captiue, *Leoſte.*

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapſe of his enemies, and his ſouldiers fearefully asking him what they ſhould doe? he anſwered, make report to thoſe that are aliue that I die, with courage fighting, and I will ſay to the dead, that you ſcape cowardly flying.

Courage aduentureth on danger, conquereth by perſeuerance, and endeth with Honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty: then the tryall of a peruerſe fortune; nor any thing breedeth a more ſtability of Faith

and

and patience, then the exercise of aduersities.

Heate is the instrument, and Anger the whetstone of Fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath audaciousnesse for one, and feare for his other extreme.

As Fortitude suffereth not the mind to be dejected by any euils, so Temperance suffereth it not to bee drawne from honesty by any allurement.

Courage is the Champion to Iustice, and neuer ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth Children, and threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wise mans Coate, and cowardise a fooles Cognizance.

—Ignavum est periturae parcere vitae.
Quemcunq; magnanimum videris, miserum negei.

Of Fame.

Defi. *Fame is but an eccho, and an idle humour of reports, which running from eare to eare, connayeth through the World the tydings of truth and falshood.*

There

THere is no ſweeter friend then Fame, nor worſer enemy then report.

It is a part of good fortune to bee well reported of, and to haue a good name, *Plot.*

It is no ſmall pleaſure to haue a good name, and yet it is more fraile then any Glaſſe, *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be carefull to purchaſe fame with credit.

There is no kind of miſhap more infamous, then for a man to loſe his good name, and to be ill reported of amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany Fame, *Cicero.*

Fame is the ſpeedy Herald to beare newes.

Fame riſeth vp like a bubble, continueth like a ſhadow, and dies in the Boſome of Time

Nothing is more famous in a Prince, then the loue of his Subiects, nor any thing more famous in Subiects, then Obedience.

Fame is like the turning wheele that neuer ſtayeth, like the burning flame that quickely quencheth, like the Summer fruit that ſoone withereth.

A good report ſhineth moſt clearely, in the deepeſt darkeneſſe.

If thou deſire to bee well ſpoken of, then learne to ſpeak well of others, and when thou haſt

haſt learned to ſpeake well, then learne likewiſe to doe well, ſo ſhalt thou be ſure to get a worthy name.

Our good name, ought to bee more deare vnto vs then our life.

Beauty conquers the heart, gold conquers beauty, but Fame ſubdues and goes beyond them both.

To flie from Fame or deſtiny, is of all things moſt impoſſible.

Keepe the fame which thou haſt honeſtly gotten, for it is a iewell ineſtimable.

A rumour raiſed of nothing, ſoone vaniſheth, and the end of it is nothing elſe, but to make the innocency of him which is ſlandered, to be the more admired, *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum praclarè cum ijs eſt, quorum virtus nec obliuione eorum qui ſunt, nec reticentia poſterorum ſepulta eſſe poterit, Cicero.

Of Rage.

Deſi. *Rage is a ſhort Fury, the inflammation of the bloud, and alteration of the heart, it is a deſire of Reuenge, or regardleſſe care of friendſhip, an enemy to all reaſon, and as vneaſie to be guided by another, as a furious Tyrant.*

RAge or Anger, if it be but a ſmall time deferred, the force therof will be great-

ly

ly aſſwaged, but if it be ſuffered to continue, it increaſeth more and more in miſchiefe, vntill by reuenge it be fully ſatisfied.

Whileſt Rage hath run his courſe, forbeare to ſpeake, for many men in their anger will giue no care to reaſon.

Anger is the firſt entrance to vnſeemely wrath, *Pythag.*

Wrath proceedeth from the feebleneſſe of courage, and lacke of diſcretion.

Women are ſooner angry then men, the ſicke ſooner then the healthy, and olde men ſooner then yong men, *Hermes.*

The irefull man is more miſ-gouerned then he whom lothſome drunkenneſſe detaines.

The raging perturbations of the mind, doe puniſh reaſon, and blinde the ſight of wiſedome, *Andr.*

What ragingly and raſhly is begun, doth challenge ſhame before it be halfe done.

Griefe neuer leaues a wrathfull man weaponleſſe.

Anger is ſoone buried in a wiſe mans breſt.

Anger and power meeting together in one man, is of more fierce then any thunderbolt.

Flee from the furious in his wrath, and truſt not to the faire tongue of thine enemy.

He ouercommeth a ſtout enemy, that ouercommeth his owne Anger, *Chilo.*

What in priuate perſons is tearmed choller, in great men it is called fury and cruelty.

Anger ſpringeth from iniury done vnto vs, but

but hatred oftentimes is conceiued of no occaſion, *Ariſt.*

Wrath and Reuenge taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath giuen him.

He beſt keepeth himſelfe from anger, that alwayes doth remember that GOD looketh vpon him, *Plato.*

As fire being kindled but with a ſmall ſparke worketh oft-times great hurt and damage, becauſe the fierceneſſe therof was not at the firſt abated, ſo anger being harboured in the heart, breaketh forth oft-times into much crueltie.

The angry man, meditating vpon miſchief, thinketh that he hath good counſell in hand.

Wrath is a deſire to be reuenged, ſeeking a time or opportunity for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoule, for that it ſerueth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to be taken from the mouth of an angry man, *Anax.*

Anger is like vnto a cloud, that maketh euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſte to repentance.

Anger

Anger, consisteth in habit and disposition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire, so commonly it falleth out, that the man seldome moued to anger, is more hard to be pacified in his anger, then hee that is quickly vexed.

If thou haue not so much power, as to refraine thine anger, yet dissemble it, and keep it secret, and so by little and little thou mayst haply forget it.

Wrath and rigour, leade shame in a leaze, *Isocrat.*

In correction bee not angry, for he that punisheth in his rage, shall neuer keepe that mean, which is between too much & too little.

Hasty and froward speeches beget anger, anger being kindled, begetteth wrath, wrath seeketh greedily after reuenge, reuenge is neuer satisfied but in bloud sheddi g.

As hee that loueth quietnesse, sleepeth secure: so he that delights in strife and anger, passeth his dayes in great danger.

It is good for a man to abstaine from Anger, if not for wisdomes sake, yet for his owne bodily heal hs sake.

He that is much subiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and fury, more horrible offences then can afterward be reformed.

Quae-

Quæ libet iratis ipse dat arma dolor,
Ira feras mentes obsidet, eruditas prætervolabitur.

Of Crueltie.

Defi. *Crueltie is commonly taken for euery extreame wrong: it is the rigorous effect of an euill disposed will, and the fruit which is reapt from iniustice.*

CRueltie hath his curses from aboue but curtesie is graced with the title of commendation.

Where lenitie cannot reclaime, there seueritie must correct.

It is as great crueltie to spare all, as to spare none.

Tyrants vse tryall by armes, but the iust referre their causes to the arbitrement of the Lawes.

To pardon many for the offence of one is an office of Christianity, but to punish many for the fault of one, appertaineth properly to Tyrants.

Hee that accustomes himselfe with sorrow, acquainteth himselfe with crueltie, *Plato.*

It is amongst euils, the greatest euill, and in Tyrants the greatest tyranny, that they of themselues will not liue according to Reason and Iustice, but that also they will not consent, that Malefactors should receiue punishment.

It

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poore, then the Common-wealth to be poore, and his owne Palace rich.

Hee neuer serueth gratefully who by violence is subiect to another.

The woman that holdeth in her eye most cruelty, hath often in her heart most dishonesty.

The Captaine that is bloudy minded and full of reuenge, is either slaine by his enemies, or sold by his Souldiers.

Causelesse cruelty neuer scapes long without reuenge.

With the irefull we must not bee importunate to craue pardon, but to desire that vengeance may be deferred.

Tyranny amongst many other euils, is most wretched in this, that his friends dare not counsell him.

He that shewes himselfe cruell towards his seruants doth manifestly declare, that his will is good to punish others also, but he wanteth authority.

Priuate cruelty doth much hurt, but a Princes anger is an open Warre.

Victory should not thirst after bloud, nor the gaine of conquest induce a man to cruelty, *Sopho.*

A cruell Prince ouer a rebellious nation, is a great vertue warring with a world of wickednesse.

Nulla nobis cum tyrannis est societas, sed summa distractio, neq; est contra naturam spoliare eum, quem honestum est necare.

Of Feare.

Defi. *Feare it is two fold, good and euill. Good feare is that which is grounded vpon a good discourse of reason and iudgement, standing in awe of blame, reproach and dishonour, more then death or griefe. Euill feare is destitute of reason, it is that which we call cowardlinesse and pusillanimitie, alwayes attended on with two perturbations of the soule,* Feare *and* Sadnesse; *It is also the defect of the vertue of Fortitude.*

THe feare and reuerence of one GOD, is more worth then the strength of all men.

No man can be iust, without hee feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is soone had in contempt.

If thou be ignorant what sinne is, or knowest not vertue, by the feare and loue of God, thou mayest quickely vnderstand them both, *Socrates.*

He that feareth GOD truly, serueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, and distributeth vnto the poore liberally.

Wicked men wanting the feare of GOD, are

are haunted of euill, to their owne ouerthrow and destruction, *Boetius.*

It is the propertie of a seruant to feare his Master with hatred, but a son feareth his Father for loue, *Ambr.*

Neither strength nor bignesse, are of any value in a fearefull body.

They that desire to be feared, needs must they dread them of whom they be feared.

Feare is the companion of a guilty Conscience.

A master that feareth his seruant, is more seruile then the seruant himselfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man, to feare that which he cannot shunne.

It is a naturall thing in all men to leaue their liues with sorrow, and to take their death with feare.

To demand how many, and not where the enemies bee, is a signe of Cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not, *Æsculap.*

It many times happens that the parties not willing to ioyne in loue, doe consent and agree together in feare.

It is farre better to feare thy choice, then to rue thy vnhappy chance.

He that feareth euery tempest, is not fit to be a Trauceller.

The Sword diſpatcheth quickly, but Feare tormenteth continually.

Feare ſtandeth at the gates of the eares, and putteth backe all perſwaſions, *Plato.*

The more a man feares, the ſooner he ſhall be hurt.

Too much feare opens the doore to deſperation.

He that through his cruelty is much feared of other men, walketh in ſmall aſſurance of his owne life.

The feare of death to a wicked perſon is of greater force to trouble him, then the ſtroke it ſelfe.

A fearefull man neuer thinkes ſo well of any mans opinion as he doth of his owne conceit; and yet he will be ready to aske counſell vpon euery trifling cauſe.

It is a lamentable thing to be old with feare, when a man is but young in yeeres.

It becommeth not a Commander in armes to bee a man of a fearefull diſpoſition, *Vlam.*

The Law of feare was melted in the mold of loue of Chriſt, *Auguſt.*

It is the property of a Wiſeman with a quiet minde patiently to beare all things, neuer dreading more then hee need in aduerſitie, nor fearing thinges not to bee feared in time of proſperitie; but thoſe thinges which hee hath, hee honeſtly enioyeth, and thoſe thinges which he poſſeſ-

ſeth

feth not, hee doth not greatly couet.

It becommeth a wiſeman to be heedfull, but not to be feareſull; for baſe feare bringeth double danger, *Vigetius.*

It is requiſite for all men to know GOD, and to liue in his feare. But ſuch as worſhip GOD for feare leſt any harme ſhould happen vnto them, are like them that hate Tyrants in their hearts, and yet ſtudy to pleaſe them, becauſe they would in quiet keepe that they poſſeſſe.

——Multos in ſumma pericula miſit
Venturi timor ipſe mali: fortiſſimus ille eſt
Qui promptus metuenda pati, ſi comminus in-
Bt differe poteſt.—— (ſtent.
——Nos maximus omnia cogit.
Quæ poſſunt fieri facta putare timor.

Of Famine.

Defi. *Famine is a vehement hungry deſire of eating, a thirſt is of drinking, which (as* Galen *ſaith in the third booke of naturall faculties) filleth and choaketh the ſtomack with euil and noyſome humors, and diſſolueth and deſtroyeth the ſtrength thereof: it begetteth lothſomnes, and filleth all the body full of out-ragious and filthy diſeaſes.*

BArraine *Scythia* is Famines Country, and the place of her abode the ſter-

ſtill and fruitleſſe top of Mount *Caucaſus.*

Famine and dearth doth thus differ; dearth is that, when all thoſe things that belong to the life of man, for example, meate, drinke, apparell, lodging, and other thinges, are rated at a high price.

Famine is, when all theſe neceſſaries before named, are not to be got for Money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſinnes the impulſiue or forcing cauſes, which the holy Scripture ſetteth down to be theſe, Atheiſme, Idolatry, contempt of GODS Word, priuate Gaine, Periury and oppreſſion, Couetouſneſſe, Cruelty, Pride, Drunkenneſſe, and Surfeiting, and neglect of Tithe-paying.

After Famine commeth the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaffe, Pelts, Hides, Saw-duſt, haue beene vſed for good ſuſtenance, and at the laſt, mans fleſh; yea, that which is not to be ſpoken, without trembling, the Mothers haue beene conſtrained (through hunger) to eate their owne children, *Ioſeph.*

When as *Hanibal* beſieged *Caſſilinum* a Cittie in *Italie*, in the city, by reaſon of extreme ſcarcity, a mouſe was ſould for two hundred pieces of money, and yet hee that ſold it died for hunger, and the buyer liued, *Pliny.*

Fate forbiddeth faming to abide where plenty dwelleth.

Famine

Famine is like to the eating and deuouring Vlcer, called *Estiomenus*, called of Courtiers, (who commonly more then others are subiect thereunto) the Woolfe which vlcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therfore when God gaue *Dauid* his choice of these three euils, he chose the pestilence, as the easiest to be endured.

Darius, when in flight he had drunke puddle water polluted with dead carkasses, hee said, that hee neuer dranke any thing more pleasant; the reason was, because hee alway before vsed to drinke ere hee was athirst, *Curtius*.

Artaxerxes, when as in a certaine flight hee had nothing to feede on but dry figs and browne bread, Good God, quoth hee, what pleasant food haue I neuer tasted on till now!

Cibi condimentum est fames: potionis sitis
Neq; enim Cereremq; famemq;
Fata coire sinunt, Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter subuersion of all maner of Estates, making glorious things inglorious, and bringing well ordered shapes into a Chaos or old deformity.*

WHen Law-breakers are restored and iudgement cancelled, then euery one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by skars, and prayse by clemency.

Ouer the greatest beauty hangs the greatest ruine.

A little water cannot quench a great Fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

Hee that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne misery.

He that hath but one eye, must feare to lose it, and he that hath but one vertue, must die ere he ruine it.

When the heart is inuironed with oppression, then the eares are shut vp from hearing of good counsell.

The ruines of times are the monuments of mortality.

Ruine is the friend to solitarinesse, foe to company, and heire to desperation.

The greatest ruine of the body is nothing to the least ruine of the soule.

Ruined hearts liue with teares in their eies, and die with mirth in their lookes.

Security puts away ruine, and feare hinders gladnesse.

He

He that will bee reputed valiant, must let neither chance nor griefe dismay him.

The study of wisdome is the readiest ruine of griefe and vexation.

Many friends asswage many misfortunes.

Counsell in trouble, giues small comfort, when helpe is past remedie.

It is good for a man in the midst of prosperitie to feare a ruine, and in the midst of aduersitie to hope for better succeedings.

Of all Creatures, man is the most apt to fall, because being weakest, he vndertakes the greatest actions.

Prosperity is more hurtfull then aduersity, in that the one may be the more easily borne, then the other forgotten.

Omnia sunt hominum tenui pendentia filo:
Et subito casu, quæ valuere, ruunt.
Suis & ipsa Roma viribus ruit, Horatius.

Of Fortune.

Defi. *Fortune is nothing else but a fained deuice of mans spirit, and a meere imagination without truth.*

EXcerior actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that hee may bee made subiect to chance and alteration of life.

To a man whom fortune doth not fauour, diligence can little auaile, *Marc. Aurel.*

Fortune hath no power ouer diſcretion, *Solon.*

To him that is fortunate, euery Land is his Country.

There can bee no greater checke to the pride of Fortune, then with a reſolute courage to paſſe ouer her croſſes; without care, *S. T. M.*

Fortune flies, and if ſhe touch pouerty it is with her heele, rather diſdayning their want with a frown, then enuying their wealth with diſparagement.

Fortune is ſo variable, that ſhe neuer ſtayeth her wheele, or euer ceaſeth to be turning of the ſame, *Socrat.*

Fortune ſheweth her greatneſſe, when ſuch as be of ſmall value, are aduanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageth it, that the minde be generous, and the body warlike, if he that taketh armes be vnfortunate, for that one houre of happy fortune is more worth then all the policies of Warre.

Euery man is the workeman of his owne fortune, and faſhioneth her according to his manners, *Socrat.*

Fortune is the only rebellious handmaid againſt vertue, *Plut.* For-

Fortune did neuer shew her selfe noble, but vnto a minde that was generous and noble.

Fortune is constant in nothing but inconstancy, *Aurel.*

Fortune is like *Ianus*, double faced, as well full of smiles to comfort, as of frownes to discourage.

Fortune euer fauours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of fortune, and end of life, are alwayes vncertaine, *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in warre, *Olaus.*

A valiant man neuer loseth his reputation becausefortune faileth him, but becausecourage dyeth in him.

No man is vnhappy, but hee that esteemes himselfe vnhappy by the base reputation of his courage.

There can bee no man more vnhappy, then hee to whom aduersity neuer happened, *Stobæus.*

To bee humble in the height of fortune, stayes the deceit of her Wheele in turning.

By the excessiue gaine of wealthy men, fortune was first made a goddesse.

Thou shalt sooner finde good fortune than keepe it.

Fortune is vnconstant and will quickly requite againe what she hath before bestowed vpon thee, *Thales.*

For-

Fortune is not fully pacified when she hath once reuenged.

That is not thine own which Fortune hath giuen thee, *Socrat.*

Thou prouokest Fortune to Anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men vnstable, and to all that is high, vnsure.

A happy man shall haue more Cousins and Kinsfolkes then euer he had friends, either by his Father or his Mothers side, *Thales.*

When Fortune commeth suddenly, with some present delight and pleasure, it is a token that by her flattering vs shee hath made ready her snares to catch vs, *Aur.*

Through idlenesse, negligence, and too much trust in Fortune, not onely men, but Cities and Kingdomes, haue beene vtterly lost and destroyed.

Fortune delighteth not so much to keepe vnder the vanquished, as to bridle and checke the Victors.

Fortune is as brittle as the Glasse, and when shee shineth, then is she broken in pieces.

In great perils, it is better that men submit themselues vnto reason, then recommend themselues to Fortune.

Fortune is exceeding slippery, and cannot be held of any man against her owne will.

Fortune is neuer more deceitfull, then when she seemeth most to fauour.

Fortuna multis dat nimis, satis nulli.
Nulla tam bona est fortuna de qua non possis queri:

Of Riches.

Defi. *Riches of the Philosophers and Poets, are called the goods of Fortune, under which are comprehended Plate, Money, Iewels, Lands and Possessions in abundance: they are according to their vse, good or bad, good if they be well vsed, bad if they be abused.*

RIches are good, when the partie that possesseth them, can tell how to vse them.

Riches rightly vsed, breed delight, pleasure, profit, and prayse; but to him that abuseth them, they procure Enuy, Hatred, Dishonour and Contempt, *Plaut.*

As the greater we see our shadow, the neerer we draw towards night, so must we feare, lest the more that wee our selues abound in wealth, the further off truth and the light estrange themselues from vs.

A wicked man, is either wicked of himselfe, or heire of a wicked man, *Ier.*

As pouertie is not meritorious, if it be not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the

the greedy desire of getting more, and mightily molested with feare, lest they should lose what they haue already gotten, *August.*

The greatest riches in the World to a good man, is his soule and Reason, by which hee loueth righteousnesse, and hateth iniquity.

There is no man more willing to become suretie for another, then hee that is in want.

Hee hath riches sufficient, that needeth neither to flatter or borrow, *Solon.*

Rich men without Wisedome and Learning, are called Sheepe with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends and augmenteth the number of his enemies, *Anaxag.*

Rich men haue need of many Lessons to instruct them to doe well, *Philip.*

Rich men through excesse, idlenesse and delicious pleasures, are more grosse in conceit then poore persons.

Those riches are to be despised, which are lost with too much liberality, and rust with niggardly sparing.

Where riches are honoured, good men are little regarded.

It worketh great impatience in a rich man, to be suddenly decayed, and falne into powerty.

He hath most that coueteth least.

Great

Great abundance of riches, cannot of any man be both gathered and kept without sin, *Erasmus.*

There bee three causes that chiefly moue mens mindes to desire worldly wealth; the one is the loue of riches, ease, mirth and pleasure. Another the desire of worship, honour, and glory. The third is, the doubtfulnesse and mistrust of wicked and faithlesse men, which are too much carefull for their owne liuing here in this world, and thinke all they can get, too little to suffice them, *Solon.*

Suffisance is the sure hold which keepeth wise men from euill workes, *Polion.*

Vpon a couetous minded man, riches are ill bestowed, for he is neither the warmer clothed, the better fed, or any thing in shew, the more wealthy for them.

If thou know how to vse money, it will become thy hand-maid, if not, it will become thy Master, *Dieg.*

Small expences often vsed consume great substance in short space.

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches: delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and thine) were taken away, *Anaxag.*

It is better to haue a man without money, then money without a man, *Themi.*

Plato

Plato would haue both plenty and pouerty to be banished his Common-wealth; the one, because it causeth pleasure, idlenesse, and ambition; the other, because it maketh abiects, seditious, and men giuen to all filthy lucre.

Siluer commands pesants, and Gold controules Princes.

Money is the sinewes of Warre, and Keyes to vnlocke hidden secrets.

Plentie begetteth want, for he that hath much, needs much.

O thou vnsatiable hunger of gold and siluer, what is it not that thou doest compell the soules of men to buy and sell? *Tully.*

It is against nature, that wee should increase our own riches and substance, with the spoile of others mens wealth.

He that hordeth vp money, taketh paines for other men.

It is a rare miracle for Money to lacke a Maister, *Bias.*

As the touch-stone tryeth Gold, so Gold tryeth the minds of men.

Hee is rich that liues content with his Estate.

Multa loquor: quid vis nummis præsentibus opta
Et veniet, clausam possidet area louem.

Difficile est virtutes eum reuereri, qui semper secunda fortuna sit vsus, Cicero.

Of Change.

Defi. *Change is generally any alteration, either of times, states, studies, opinions, or any other faculties whatsoeuer.*

THe whole World is nothing but a shop of change, for riches we exchange pouertie, for health sickenesse, for pleasure sorrow, for honours contempt, briefly, it is nothing else but change, whatsoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death, *Crates.*

There is no better change, then for a man that hath been lewd, to become honest, and for a woman that hath beene as lasciuious as *Lais*, to wax as repentant as *Magdalen.*

The vnstayed and wandring minded man, is neuer wise.

Who changeth Peace for Warre, hath all miseries layd open to his eyes, his Goods spoyled, his Children slaine, his Wife rauished, his Cattell driuen away; briefly, himselfe made most miserable to behold his vnhappinesse.

Change doth euert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night

night likewiſe changeth to day; the Summer to Winter, Youth to Age, and proſperity to aduerſity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produced her increaſe.

He that by the change of fortune, mounteth higer; then hee ſhould; muſt arme himſelfe with patience, to deſcend lower then he would.

Change in all matters, except they be miſchieuous, is moſt dangerous, *Zenoph.*

Change of Honour is Enuies marke.

He is no where, that is euery where.

The plant neuer proſpereth, that is often remooued, *Seneca.*

Change and inconſtancy, ſpring from the lightnes of the mind, *Greg.*

What was done, is done againe, all things doe change, yet vnder the Cope of Heauen there is no new thing, *Sirac.*

Euery thing holds the name of the place whence it cometh, yet all things feele chance howſoeuer it commeth.

As there is nothing more certaine then the change of life, ſo there is nothing more vncertaine then the time when it will chance.

Good things quickly paſſe away, and worſe ſucceed, *Seneca.*

The pureſt thing that is, may be changed betwixt euening and morning.

What

What by deſtiny is decreed, man cannot change or preuent.

The change of opinions, breeds the change of States, and continuall alterations ſet forward ſubuerſions.

Cum fortuna manet, vultum ſeruatis amici,
Cum cecidit, turpi vertitur ore fuga,
Clariſſimæ olim vrbes nunc nihil ſunt; quæ nunc maximè ſuperbiunt, eandem aliquando fortunam experientur, Demoſt.

Of Pouertie.

Defi. *Pouertie is a tribulation, or want of ſuch neceſſary things as belong to our liues and Eſtates: through which wee are brought to miſhap and miſery.*

AS Kings haue honour to countenance their actions, ſo poore men haue honeſty to dire& their liues.

Pouertie is as glad to creepe to credit as dignity, and the humble thoughts that ſmoke from a poore mans Cottage, are oftas ſweet a ſacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater pouerty vnto a man, then to want Wiſedome, whereby he ſhould know how to gouerne himſelfe, *Plato.*

There is no fault in pouertie; but their mindes that ſo thinke it, are faulty.

Pouer-

Pouerty is a branch of Temperance, and Penury a compendious obſeruation of the Lawes, *Stobæus.*

If thou wilt liue after nature, thou ſhalt neuer be poore, if after thine owne opinion, thou ſhalt neuer be rich.

Pouerty is the Mother of Health.

Pouerty is the Miſtris of Phyloſophie.

The miſerable lacke of the poore man, and the ſuperfluous ſubſtance of the rich man, moueth much diſcord among the people.

A noble minde refuſeth no danger, if once he perceiue himſelfe aſſaulted with pouertie.

Pouerty cauſeth good mens Children to be vertuous, ſo that they attaine to that by Vertue, which others come vnto by riches.

Riches are painefull to Fooles, and Pouerty pleaſant to the wiſe.

Hee neuer accounteth of Proſperity that hath not before beene pinched with Pouertie.

He is not poore that hath little, but he that deſireth much, *Bias.*

To liue poorely and honeſtly, is better then to liue richly and wickedly.

Pouerty is the father of innumerable infirmities.

Aduerſity is the triall of the mind, and miſhap the ballance of the thought.

Pouerty is the Mother of Ruine.

Neceſſity is a ſore penance, and extremitie.

mitie is as hard to beare as Death.

Need teacheth things vnlawfull, *Sene.*

Pouerty, Want, Extremity, and Misfortune, are all easie to be borne, if they bee tempered with content, *Thales.*

To write to our better, is of necessity; to write to our equall, is of will; to write to inferiour, is of pure vertue.

The rich doth reuenge himselfe with armes, the poore with Teares, *Gueua.*

It is some comfort in misery, to know the worst of our mishaps, *S.P.S.*

In aduersity rich men should giue remedy, and wise men minister comfort by good counsell.

It is a thing very common vnto a man afflicted, to seeke the company of another in like trouble.

There is no man in so wretched condition, but hee hopeth to grow better, neither is there any man so set aloft, but he may doubt a suddayne fall, *Isocra.*

Hee ought not to bee dismayed, that from a high Estate is descended to a low degree, neither ought hee to glory or grow proud, that from a base Estate is aduanced to Promotion.

As riches is the mother of pleasure and delight, so pouerty is the nurse of sorrow and calamitie.

Want is the enemy to desire.

In all estates a meane must be obserued to

liue

liue warily, increaſeth treaſure, but to liue waſtefully, cauſeth pouerty, *Protog.*

Pouerty is no hindrance to wiſedome.

Poore men are little ſhrubs, that by their baſeneſſe eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Senec.*

Miſhap is the true touch-ſtone of friendſhip, and aduerſity the triall of friends.

Happy is that miſhap where wee paſſe into greater perfection.

Pouertie that contenteth is great riches.

Care not for pouerty, ſith no man liueth ſo baſely as he was borne, *Saluſt.*

It is giuen onely to a wiſe man to be content in pouerty.

Suffer that with patience which thou canſt not auoid, and be not diſpleaſed at thy poore eſtate.

The beggers crutch ſerueth him both to leane vpon, and to fight withall.

Patiently ſhould that bee borne, which no ſtrength can ouercome, nor counſell auoyd; whether it be pouerty to pinch the body, or aduerſitie to croſſe the minde.

Pouerty poſſeſſed in ſafety, is better then great riches enioyed with much feare.

When a man is plagued with pouertie and ſickneſſe both ioyned together without any ſuccour or caſement, then riſeth in him an in-

intollerable griefe, a fire not able to be quenched, a ſorrow without remedy, and a tempeſt full of wracks.

Pouertie is a vertue of it ſelfe, *Diog.*

Hee liueth in moſt wretched eſtate of beggery, that is not indued with many good qualities.

Si ad naturam viuas nunquam eris pauper: ſi ad opinionem, nunquam eris dives: exiguum natura deſiderat, opinio immenſum, Seneca.

——*O vita tuta facultas,*
Pauperes angustiq; lares, O munera nondum
Intellecta Deûm.

Of Baniſhment.

Defi. *Baniſhment is a putting away or driuing out of any man, either from the place where he ought and ſhould inhabite, or from thence where he tooke delight, and deſired to dwell.*

FOr ſinne was man thruſt into the world, therefore his life in it is baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoule from the priſon of a world wearied body, *Stoicus.*

Baniſhment is there, where no place is for vertue, *Cicero*

The baniſhed man without a houſe to dwel in, is like a coarſe without a Graue to reſt in.

It

It is better for a man to bee banished his country with wise men, then to liue there still amongst fooles.

Hee that denyeth himselfe to his country, is in banishment already.

Whereseuer a man liues well, there is his country, *Cicero.*

A chaste eye exileth licentious lookes.

Good fortune attends not euery great Estate, nor euill chance euery exiled person.

To stuffe thy coffers with coyne, it is to commit thine honour to exile, *Marc. Aur.*

True happines is neuer had till after death, nor exile welcome but in death.

It is a needlesse question to aske a sicke man, if hee bee willing to haue his health, or an exile, if hee would bee called from banishment.

Death and banishment come soon enough, if slow enough.

There is more sorrow in losing a mans own Country, then in Conquering a World of other Nations, *Themist.*

Sweete is rest after long Pilgrimage, and great is the comfort that a banished man takes, at tidings of his repealment.

It is the nature of a man to loue those things deerest, which are banisht farthest from him.

Hee that in the morning is proud of his possessions may happen ere night to be banished from his pleasures.

Beauty

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues is, that there bee many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

Exilium terribile eſt ijs, quibus quaſi conſcriptum eſt habitandi locus, non ijs qui omnem orbem terrarum vnam vrbem eſſe ducunt, Cicero.

Priuari patria magnum malum eſt, ſed maius te quàm ſermone.

Of Abſence and Preſence.

Defi. *Abſence is the departing or loſſe of a friend, or any other obiect wherin we take delight, and preſence is the continuall company of the party with whom we deſire to be moſt conuerſant.*

ABſence in loue, makes true loue more firme and conſtant, *Nibus.*

Wee neuer know how profitable the preſence of a friend is, vntill wee haue felt the want of his abſence for a time.

The abſence of friends is the preſence of griefes, *Byas.*

As contraries are knowne by contraries, ſo the delight of preſence is knowne by the hell of abſence.

Man ſeperate from money, is like a ſoule ſeparated from a body.

The griefe of vnwiſhed abſence is worſe then the wound of a ſtubborne launce.

A tedious preſence decaies loue, and a long abſence forgets true familiarity.

Abſence puts off happineſſe, and time alters reſolutions.

When thought abſents it ſelfe from truth, the ſoule preſents her ſelfe to ſin, *Demoſt.*

The euils got by abſence, wiſedome recureth.

Take hoed of ſpeaking ill of the abſent.

The ſolitarie man is either a God or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

Infamie is neuer abſent from arrogancy, *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhall giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non vna eademq́ moleſtia eſt rerum preſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of

Of Acts.

Defi. *Acts are the monumentall deeds of our liues and our actions are the enſignes, by which are knowne the perfectnes of our good or euill liuing.*

ALl the praiſe of inward vertue conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an vnprofitable word.

Neither can good words colour a bad action, nor bad words depraue from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the eares.

It is an argument of too much weakeneſſe, to remember what ſhould haue beene done.

In action a man doth not onely benefit himſelfe, but profit others. S. P. S.

God would neuer haue deliuered a ſoule into the body, which hath arms and legs (only inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There must not onely be in a man a minde of charity, but also distributing hands, *Ambr.*

Action is the matter of vertue and honor.

By the actions of a good man, we adiudge alwayes the excellencies of his life.

An imperfect man by one perfect good action, gaines a liberall name of goodnesse.

Speech is one of the greatest actions which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ouid.*

Presumptuous boldnesse, is a base action in the eyes of thy betters.

So loue as thou mayst hate, so hate as thou mayst loue, and both without challenge.

The end of euery thing is the triall of the action.

Conscientia bene actæ vitæ, multorumque benefactorum recordatio iucundissima est.

Exercitationes virtutum in omni ætate munificos afferunt fructus.

Of Praise.

Def. *Praise is an exalting, or lifting vp to honour, either the good parts we beholdin other, or those excellencies with which our eyes (tickled by delight) are enamored.*

There

THere bee many that in words are ready to praiſe that which is good, but few that in workes are willing to follow the ſame.

It is better to bee prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to praiſe too much his own writing, is nothing elſe but to giue men occaſion to ſpeake euill both of him and his works.

As it is ſeemely for a Philoſopher, and a wealthy man to praiſe the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of warre.

Perfect praiſe and felicity conſiſteth in a contented life, and a happy death, *Solon.*

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flattery.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerueth commendation, vnleſſe it be vertuous.

Praiſe encourageth the ſpirit to doe great and mighty things, and nouriſheth true vertue, where it is begun.

Commendations make the labor light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in reading ciuility in his behauiour.

He which often praiſeth one, abuſeth himſelfe,

ſelfe, confirmeth an error, and proueth in the end a lie: and he which is praiſed, becommeth a great deale more vaine, *Auguſt.*

Praiſe is the hire of vertue, *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerueth moſt by this anſwere, I had rather, ſayd he, deliuer one Roman from the hands of an enemy, then enioy all the riches of mine aduerſaries.

Pompey being growne to the height of his fortune, and exalted by many praiſes and victories, was then pretily checkt at his departing out of Athens: *Quantum hominem te eſſe noſti, eatenus es Deus.*

He that praiſeth a man openly, will not ſticke to flatter him ſecretly, *Ding.*

To doe good to the poore, is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe worthy, is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honour and authority.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

It is greater praiſe to helpe the helpleſſe, then to maintaine the needleſſe.

In doing that we ought deſerues no praiſe, becauſe it is dutie, *Auguſt.*

If another man praiſe thee, yet remember

ber thou to be thine owne iudge.

All things that are good haue euer the preeminence in praiſe and compariſon.

As the ſhaddow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of euill men, is as euill, as to be praiſed for euill doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The praiſe of our anceſtors, is a light to their poſterity, *Saluſt.*

When they offered to *Titus* a crowne of gold, together with great praiſes for taking *Ieruſalem*, he ſayd, that he himſelfe was not the author thereof, but God.

Neuer challenge vnto thy ſelfe the praiſe of another mans inuentions, *Mar. Aurel.*

He that praiſeth any man becauſe he is a Gentleman, prayſeth his Parents alſo.

As they which praiſe vnwillingly ſeeme to haue but little themſelues, ſo they which prayſe other men ſlenderly ſeeme deſirous to be praiſed themſelues, *Iuſtin.*

It is a point of flatterie to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any, *Anaxag.*

There is no day ſo cleere, but it hath ſome cloud, nor any praiſe ſo compleate, but it is ſubiect to the ſcandall of the enuious.

Si laus allicere nos ad rectè faciendum non poteſt nec metus quidem à fœdiſſimis factis poteſt reuocare, Cicero.

Laus vbi noua oritur, etiam vetus admittitur.

Of Aide.

Deſi. Aide generally is any reliefe or ſuccour, chiefly in our extremities; and is the greateſt vpholder of ability when it is moſt weake and deſperate.

SOrrow is ſo hard of beliefe, that it refuſeth all aid, imagining truth to be dreams and dreames to be truth.

Fatall is the aid that brings vs to the aſcent of a Crowne, from whence men come not downe, but fall downe.

The ouer-ſpreading pompe of aid or might doth darken weakeneſſe, and debaſe his violence, *Archim.*

Sorrow makes ſilence her beſt aide, and her beſt Orator.

Reuerent order will not aide iniquity, or peruert right.

Offences vrged in publike, are made worſe, and expell ayde.

The ſhew of iniuſtice, aides and aggrauates deſpight, *Hermes.*

The multitude which look not into cauſes, reſt ſatisfied with any thing which is ayded by the lawes.

Feare

Feare casteth too deepe, and is euer too wise, if it be not ayded by some resolution.

One man is borne to helpe another, as far as ability will serue.

To helpe the weake is charity, and to ayde the mighty, presumption, *Greg.*

A doubtfull minded man, can neuer endure to be ayded by any vsuall meanes.

The ayde of the Spirit is faith by which a man is deliuered from a second death.

The grace and law of the spirit furnished with the ayde of God, iustifieth the wicked, reconcileth the sinnefull, and giueth life to the dead.

Wisedome and learning, are the two chiefe aydes to vertue and good conditions.

Law is the Queene of immortality, and ayde the LORD, which restores the oppressed.

Wise men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Euill ayde, and inconstant loue, is like the shadow of a cloud, which vanisheth as soone as it is seene.

Honest assistance, is without hurt, without hate and without penury.

The ayd of a friend in law, is halfe an end to the Law.

He is rash witted, that presumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without measure, *Erasmus.*

To trie the aide of friends, is to proue the hope of fortunes.

He is a monstrous foole, that will presume to flie with the aide of waxen wings.

Homo homini, quicunq; sit, ob eam ipsam causam, quòd homo sit, consulere debet.

Nihil habet alicuius fortuna melius, quàm vt possit: nec natura, quam vt vellet seruare plurimos, Cicero.

Of Meane.

Def. *Meane is the mediocrity and best part of an action, and must be vsed in all things: it containeth the full effect of prudence touching gouernment, & tranquility concerning the soule.*

THe difference of good or bad, consisteth in mediocritie, or a meane in al things.

Curiosity and extremitie, banished man from the first modesty of his nature.

Nothing too much, nothing too little, preserueth a meane in all things.

The meane estate is the best estate, indifferent equality, is easiest superiority, *Flo.*

He that staruеth for drinke by a fountaine side, hath no meane in his misery.

The meane loue is the surest loue, to loue extremly, procureth either death or danger.

Of two euils, the least is to be chosen, for that is the meane to well choosing.

The more men are threatned; the greater meanes they seeke for their safety.

First to become a Seruant, is the best meane to be a Master, *Diogenes.*

As.

As ſtormes wither flowers, ſo pride confounds meane callings.

The ſmalleſt haire hath his ſhadow, and the meaneſt eſtate his riſing and downe falling.

Fire is neuer without ſmoake, nor extreamitie without croſſes.

Mountaines hauing too much heate of the Sun, are burnt: Vallies hauing too little heate thereof, are barren, but ſuch places as hold a meane, are moſt fruitfull.

Of all the parts in muſicke, the meane is the ſweeteſt.

Hee that keepeth a meane in his Diet ſhall neuer ſurfet.

The increaſing of paſſion, multiplieth complaints.

Extremitie harbours where meane is not kept.

Meane thoughts excell ambitious deedes.

Wiſe-men temper their actions to the time, and hold a meane in all matters.

The meane Cotagge of a Swaine, ſtands in more ſafety then the Palace of a Prince.

Where there is no Meane, there is no Order, and where Proportion is not kept, there is ſpeedy Confuſion.

Ere miſchiefe come, the meanes to preuent it ought to be prouided.

Eſt modus in rebus, ſunt certi denique fines.
Quos vltra citraque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit
minium quàm parum.

Of

Of Labour.

Defi. *Labour is (or ought to be) the honeſt creation of the minde, and that induſtrious wo kemaſter, which buildeth our knowledge, and makes them abſolute by exerciſe of good Letters, and continuall trauell in the Sciences.*

IT is not freedome to liue licentiouſly, neither is it Liberty to liue without labour.

Labour is a mortall enemie to loue, and a deadly foe to fancie.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is neuer done willingly.

Take good aduiſement ere thou beginne, but the thing once determined, diſpatch with all diligence.

Labour is a burthen that man vndergoeth with pleaſure, *Cicero.*

A man that doth all he can doe, doth what he ſhould doe.

By diligent and laborious examination of things paſt, wee may eaſily foreſee things to come.

He that endureth labour ſhall taſte the fruit of his trauell, *Aginip.*

As nothing mounteth ſwifter then fire, ſo nothing atchieueth ſooner then labour.

He that endeauoureth, attaineth, he that neglecteth, repenteth.

All

All errours by labor are cured, huge mountaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate Labours, doe weaken the body, but a temperate kinde of exercise conserueth the same in health.

As the the sweetest Rose groweth vpon the sharpest prickles, so the hardest labours bring forth the sweetest profits.

As brightnesse is to rustinesse, so labor excelleth idlenesse, *Thales.*

No worthy act can bee accomplished without paine and diligence.

No profit is denyed to the painfull person.

By vse and labour, a man may bee brought to a new nature, *Demost.*

Labour in youth, waxeth strong with hope of rest in age.

Diligence is the Mistris of Learning, without which nothing can either bee spoken or done, in this life with commendation, and without which it is altogether impossible to proue Learned, much lesse excellent in any Science.

Docility gotten by industry, though it bee hard in conceiuing, yet once obtayned, it is seldome forgotten.

Too much diligence breedeth suspition.

The God which is immortall, doth as it were sell all things vnto vs for our labor and trauell, *Cicero.*

Wit-

Without care and diligence, no eſtate can proſper.

Thoſe ſtudies which ſeeme hard, and troubleſome in youthfull yeares, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labour may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his Seruant.

As to euery ſtudious man diligence is a Mother, ſo negligence is a Stepdame to all Learning, *Boetius.*

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his Maſter; nor any thing maketh a Lande more fertile, then the diligent labour of him that oweth the ſame.

By Dangers, Dread, and doubtfulneſſe, Diligence is greatly hindred.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, fecitq́, puer ſudauit & alſit.
Si quid fecerit honeſtum cum labore labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit, Cicero.

Of Gladneſſe.

Defi. *Gladnes or pleaſure, is properly called that delight which moueth and tickleth our ſenſes which*

which quickly slideth and slippeth away, and for the most part leaueth behind it occasions rather of repentance, then of calling it againe to remembrance.

OVr pleasures, are inductions to our griefes.

Oft hath a Tragicke entrance happie end.

Gladnesse with griefe, continually is mixt.

Sorrow foregoing gladnesse graceth it.

There is nothing more to be reioyced at, then a good and quiet conscience which at the latter Day shall be a witnesse to iustifie and not to condemne vs.

The gladnesse of the heart addeth length to our life, but sorrow of life hastens death.

Bee glad of that day, wherein thy tongue hath not mis-said, and thy heart hath repented thy sinnes.

Disordinate laughter causeth death, and violent pleasures mighty dangers.

All men are glad to see their riches increase, but few men are diligent to amplifie their Vertues, *Crates.*

All worldly gladnesse rideth vpon the wings of Time, and but in Heauen no perfect ioy is found.

Be not glad of thine enemies fall, for hee that sitteth surest, may be ouerthrowne.

It is better to enter the house of mourning, then the habitation of gladnesse, *Orig:*

Sith ioyes are short, take gladnesse when

it

it comes, for ſorrowes head-long follow one another.

Pleaſures whiles they flatter a man, they ſting him to death.

After the delectation and pleaſures of the body, followeth the deſtructions of the fleſh, *Mar. Aurel.*

Pleaſures vnbribled, carry a man headlong into all licentious liuing.

Pleaſures brings loſſe and damage to the party, that too much delighteth in them, they ingender in his mind ſorrow, forgetfulneſſe of wiſedome and inſolency.

The ſweet and ſimple breath of heauenly gladneſſe, is the eaſier to be altered, becauſe it hath not paſſed thorow worldly wickednesſe, nonfeelingly found the euils which euil carrieth with it.

Hee that is giuen to pleaſure, iudgeth all things, not according to reaſon, but according to ſenſe.

Gladneſſe is the booke of all euils, quenshing the light of the ſoule, hindering good counſell, and turning men aſide from the way of Vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venome vnder the garment of good liking.

Pleaſure is a certaine exultation, or aneexceeding reioycing, ſprung of the euents of things deſired.

Pleaſure amongſt Vertues, is like a Harlot amongſt

amongſt honeſt women, for by her flattery ſhe deſtroyes man, *Cicero.*

Pleaſure is of two ſorts, one is ſayd of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*, in reſpect of diſhoneſt, it is called *Voluptas.*

The companion of pleaſures is paine.

A wiſe man ought not to bee puffed vp with pleaſure, for it is the food of filthineſſe, it killeth the body, weakeneth the iudgment, and taketh away our vnderſtanding, *Ariſtotle.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui nimis deliciarum nouit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris,
Gaudia non remanent, ſed fugitiua volant.

Of Libertie.

Deſi. *Libertyis that freedome and happines, which bringeth the ſoule to his contentment, and ſatisfaction after the troublous pilgrimages, trauels and bondages of this world. Or otherwiſe, To liue as a man liſt.*

THrough too much Liberty, all thinges runne to ruine and confuſion. Libertie in the minde, is a ſigne of goodneſſe: in the tongue,

tongue of fooliſhneſſe; in the hands, of theft; in our life, want of grace.

Nothing corrupteth more then Libertie, for it maketh the Sonne deſpiſe his Father, the Seruant his Maſter, and the Citizen his Magiſtrate.

Hee is to be counted free, that ſerues no looſeneſſe nor infirmitie.

No man truely liueth at liberty, but hee that liueth vertuouſly.

The wiſe man that hath the reine of his owne wit, reſtrained in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene Tyrannie and Libertie, *Demoſt.*

Hee enioyeth the ſweeteſt Libertie, that hath a quiet Conſcience, *Greg.*

Vertue onely yeeldeth men Libertie, ſinne yeeldeth ſhame and ſeruitude.

If the Libertie of the Commons be not reſtrained, the Common-wealth will bee deſtroyed.

A mans mind may bee at perfit Libertie though his body be fettered with Irons.

Life loſt for Liberty, is a loſſe full of Piety.

It is better to die a miſerable life being at Liberty, then to liue a magnificent ſlaue in continuall Bondage.

Too much libertyis a little Bondage, and too great Bondage haſtens ſpeedy Liberty.

A conſtrained will ſeeketh euer opportunity, to ſlip his head out of the coller.

No

No man liues happily, if he want the freedome of Libertie.

Death ought to be preferred, before ſeruile Slauery and Bondage.

It is a hard thing to moderate a man much giuen to Libertie, or to put a bridle to wanton affections.

He that hath Libertie to doe more then is neceſſary, will oftentimes doe more then is tending to honeſty.

Where Liberty is giuen to offend, ſinne is ſo ſweet to the fleſh, that there is no difference betweene men and beaſts, but that men doe exceed beaſts in beaſtlineſſe, *Hermes.*

He is to be thought free, that is not Bondſlaue to iniquity.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit præſcribit, iubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi ejiciat, abeundum: ſi minetur, extimeſcendum.

Non poteſt paruo conſtare libertas, hanc ſi magno eſtimat, omnia paruo eſtimanda ſunt.

Of Seruing.

Deſi. *Seruing or Seruitude is a certaine ſlauiſh bond of conſtraint, by which either for commodity or loue, men binde themſelues to the will of others, making themſelues ſubiect to controlemẽt.*

To.

TO ſerue or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by Education.

It is as neceſſary for him that ſerueth, as for him that commandeth to bee honeſtly minded.

Seruants muſt bee obedient to their Maſters, whether they be courteous or froward, *Plato.*

Nature, and the Lawes which preſerue Nature, bind men that will be Seruants, to ſtrict obedience.

The Seruants of Wiſdome, are the Righteous of the Church, and their Off-ſpring is Obedience.

Seruants ought with patience to beare the corrections of their Maſter, *Chilo.*

A crafty Seruant ruleth his Maſter.

The bondage of a wiſeman is liberty, *Auguſt.*

The Seruant that dutifully honoureth his Maſter, ſhall in time to come, find loue and obedience in his owne houſhold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, Humilitie and obedience.

The firſt duty in a Seruant, is willingneſſe to learne whatſoeuer is neceſſary; the ſecond, faithfulneſſe, in performing truely whatſoeuer belongeth to his duty; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue

in

in not replying againſt his Maſters ſpeeches.

There ought to be in a Seruant double ſilence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his Maſter doth at home.

Seruants ought not to obey with eye ſeruice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable Vertue in a Seruant, to know how to obey well.

A Seruant once made malapert, and ſawcie, will alwayes after kicke at his dutie, & ſcorne the controlement of his Maſter, *Ana.*

Looke what kind of ſeruice a Seruant doth vnto his Maſter, the like ſhall ſurely be requited when he keepeth Seruants himſelfe.

Honeſt and gentle Maſters haue commonly proud and ſtubborne Seruants, whereas a Maſter ſturdie and fierce, is able with a little winke, to command more dutie, then the other ſhall with many words, *Aurel.*

Princes muſt be ſerued both with life and goods, and that is perſonall ſeruice of euery naturall Subiect.

All men muſt be ſubiect to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publike profit, except it be in ſuch things as are contrarie to the Laws of God.

Seruing iuſtly is a ſeale of Obedience, and a teſtimonie of an vpright Conſcience, *Chri.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Seruant

Seruant to offer violence to his Maſter, but moſt damnable for a Subiect to touch the Lords Anoynted.

Nihil eſt fœdius ſeruitute: ad decus & libertatem nati ſumus, Cicero.

Si miſerum eſt ſeruire, multò miſerius eſt ſeruire iis quos non poſſis effugere.

Of Obedience.

Defi. *Obedience is the end whereunto Vertue tendeth, namely, when in all our actions wee obſerue honeſty and comlineſſe: it is that which bindeth the ſoule, when fully and willingly, without force or conſtraint wee giue to euery one that which belongeth vnto him: honour to whom honour, reuerence to whom reuerence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

OBedience ſheweth our nature, rebellion our corrupt nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the magiſtrates mercifull.

Wicked men obey for feare, but the good for loue, *Ariſtotle.*

Seruants in word and deed, owe dutifull obedience vnto their bodily Maſters.

Where reaſon ruleth, appetite obeyeth.

Nothing thriueth by ſtrife and contention,

but

but all things flouriſh through Loue and obedience.

Diſobedience proceedeth from negligence, for he that gouerneth well, ſhall bee obeyed well, but hee that giueth to his ſeruants too much liberty, ſhall be ſure to haue too much loſſe, *Theopompus.*

They commonly proue the beſt Maiſters, that haue been the moſt obedient ſeruants.

The obedience of the Law, is the maintenance of the Law.

Treaſon hath no place, where Obedience holds Principality, *Plato.*

Whoſoeuer obeyeth his Superiour, inſtructeth his Inferiour, *Cicero.*

It is a certaine and infallible obſeruation, that the Sonne who hath irreuerently and diſobediently honoured his Father, is in his old age, plagued by his owne poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate, reproofe.

The more obedient a man is, the more fauour he purchaſeth.

The bleſſednеſſe of a Common-wealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enioyeth the merit of Faith, *Bernard.*

Obedience is the badge of deuotion, the ſcale of contemplation, the ſafeguard of the penitent, and the ſchoole of the Ignorant.

To obey the Law, is to fulfill the Law.

The

The will obedient to reason, neuer strayeth: but where men break all bonds of duty, there follow all sorts of plagues and punishments, *Iustinian.*

Obedience is a vertue due to God and man: to God, as our Creatour; to man, as our superiour, *Bernard.*

Where reason ruleth, appetite obeyeth.

That country is well kept where the Prince knoweth rightly how to gouerne, and the people how to obey.

The King himselfe is Supreme Head of all other Authority, and obeyeth no man but Law onely.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such Obedience.

He obeyeth infinites, that is a Bondslaue to his owne lusts, *Crates.*

Qui bene ducit, efficit vt recte eum ij qui ducit sequantur.

Flectitur obsequio curuatus ab arbore ramus:
Franges, si vires experiare tuas.

Of Opinion.

Defi. *Opinon is the rule of the minde containing our woe or pleasure, it is borne of minde, nurst with vnrest, and brought vp onely with imagination.*

Opinion

OPinion makes men arme themselues one against another.

Opinion is one of the greatest pillars, which vpholds Common-wealths, and the greatest mischiefe to ouerthrow them, *Pox.*

Opinion proceeding from a firme discourse of reason, purged from vanity, is perfit iudgment.

Whatsoeuer opinion perswades vs to perfit, being once approued becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but onely as it seemeth to bee.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the minde, and the destruction of the body, vainely promising the rest which could neuer be enioyed.

Opinion drawes on the ambitious, with a vaine conceit of immortality, making possible impossibility.

The varietie of opinions among the learned, begets both doubtfulnesse and feare in the ignorant, *Theophr.*

The opinion of Iudges haue heapt suites one vpon another, and made them immortal.

Opinion leaues mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly, is maiesty and integrity of ancient iustice lost, *Crates.*

All ſedition ſprings from opinion, and all ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, and diſobedience is the beginning of ſury.

The ground of the Roman ciuill wars, was the diuerſities of opinions, betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it ouerthroweth the loue betwixt man and wife, betwixt father and child betwixt friend and friend, and betwixt maiſter and ſeruant, *Demoſt.*

To know the cauſes of falſe opinions, is the only meane to breake the ſtrength, and root out the force of falſe opinion.

Profit, honour, loſſe and diſhonour, are foure cauſes of diſ-ioyned opinions.

Great opinions alter not at one inſtant, but leaue their ſtrength by degrees, by litle and little, except they be violent.

Diſſimilitude being a diuerſity of opinions in Religion, is cauſe of ciuill warre.

The diuerſity of opinions in Subiects, is very dangerous to Eſtates and Soueraignes, *Phocion.*

It is impoſſible for any head, to maintaine an opinion contrary to the members.

Amongſt men that are honeſt and vpright in life, and liue contented with their calling, there neuer hapneth diuerſity of opinions, nor Ciuill warres of Religion.

Gu

Grauior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitia, Cicero.

Vereor de viris doctis iudicare, ne quorum opinionem improbo, illos videar improbaſſe.

Of Credulitie.

Defi. *Credulity is a certaine ground and vnfained truſt, which we repoſe in the obiect propounded to our imagination, it is alſo the deſtruction of doubt, and an animater of vs to thoſe actions which wee credit to be honeſt.*

SO many men, ſo many minds, and ſo many mindes, ſo many beliefes.

Credit is a conſtant truſt in ſuch things as are ſpoken, or couenanted.

Credit is a figure of faith, or that which faith it ſelfe is, and is breathed by the Spirit of God into the godly, *Beza.*

Credit or faith conſiſteth aboue all things, in prayer and Meditation.

True beliefe breedeth conſtancy in proſperity, and patience in time of affliction.

A good life cannot bee ſeparated from a good beliefe, *Auguſt.*

Beliefe failes, where Gods truth ſtands incertaine.

The way to increaſe Credit, is firſt to haue credit.

The fruit of beliefe is made manifeſt, by the loue we beare our Neighbors, and by our patience in time of triall.

True beliefe iuſtifieth, and that iuſtification is our Redemption.

Credulous beliefe, knitteth together the ioynts of a Common-wealth.

The man which conſtitutes Common-weals, preſerues them, faith firſt conſtituted them, therefore faith vpholds them.

No man beleeueth willingly, more then he himſelfe liketh, *Chryſoſt.*

No gold is ſo precious, as a faithfull friend, whom a man may boldly credit.

Mens credits ſhould be better then debts, for faith ſhould exceed oathes.

Slow beliefe, is the hand-maid of wiſdome, S.P.S.

Vnexerciſed credit is ſickly, and vnknowne things are vnadmitted.

Faith built vpon any thing but diuinity, is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes feare, from Feare hate of ſinne, and from hate of ſinne, euerlaſting ſaluation.

In the greateſt danger, the greateſt credit is beſt deſerued.

Truth is the daughter of Time, and guide to all goodneſſe.

He that through Cuſtome makes little account of his promiſe, may ſweare often, but ſhall ſeldome be beleeued, *Bias.*

Cuſtome without credit, is not better to be accounted of then old Errour.

One

Credulity is the only aduantage of honeſt hearts, S.P.S.

It is as great a fault to beleeue euery one, as to truſt none, *Seneca.*

True faith in God, maketh innumerable ſtrong Champions, and inuincible ſtomacks, not onely towards death, but alſo againſt all the moſt cruell deuices that can bee found, to make death (if it were poſſible) more painfull then death, *Boetius.*

Credit is of greater worth then friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus,
Non holocauſta Deus, ſed corda fidelia quærit.
Hæc qui dona gerit, lege beatus erit.

Of Secreſie.

Defini. *Secreſie is a faithfull humour, which ſtrengthened by vertue, concealeth in deſpight of misfortune, thoſe things which one knoweth, may either profit his enemy, or preiudice his friend or countrey.*

HEe that knowes not when to hold his peace, knowes not when to ſpeake.

Gold boyleth beſt when it leaſt bubleth, and a flame preſſed downe enforceth the fire to ſmother, *Pacuuius.*

Loue that is kept in ſecret, conſumes in ſorrowes: and the flames of fancy raked vp

In ſilence, will both fire the ſenſes and ſhrinke the ſinewes.

He beareth his miſery beſt, that hideth it moſt, *Archim.*

As ſilence is a gift without perill, and containeth in it many good things; ſo it were better our ſilence brought our ſimplicity into ſuſpition, then to ſpeake either inconueniently, idlely, or vnneceſſarily.

Thoſe things which are vntold, are vndone, for there can be no greater comfort, then to know much, nor any leſſe labour then to ſay nothing.

Venus Temple is neuer ſhut, *Cupids* Regiſter lies euer vnfolded, and the ſecrets of loue, if they be concealed, breed either danger by ſilence, or death by ſecrecie.

Better it is by ſpeaking little, to make a ſmall ſcarre, then a deepe wound by much babling.

Silence is a gift without perill, and a treaſure without enemies, *Phocion.*

Women are fitter to conceiue Children, then to conceale ſecrets.

By miſpending treaſures we loſe wealth, by diſcouering ſecrets, honour and life.

That which thou wouldeſt few ſhould know, keepe ſecret to thy ſelfe.

Silence is more ſafety then ſpeech, when our enemies be the Auditors, *Saluſt.*

In ſome place, at ſometime, and in ſome company, it is better to be ſilent then talkatiue.

As

As the Viper is torne in sunder, when shee bringeth forth her little one, so secrets comming out of their mouthes, that are not able to conceale them, doe vtterly vndoe and ruine such as reueale them, *Lactan.*

Wee haue two eyes and two eares, but one onely tongue, and that so inclosed within the teeth and lips, between the braine and heart, seruing as their Trutch-man, hauing about it the instrument of all the senses, to the end shee put forth nothing, before shee haue taken counsell of the said senses her neighbors, and of the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous, as if any know of conspiracies against their Country or King, or any that might greatly preiudice their Neighbour, they ought to discouer it.

As we must render likewise for euery idle word, so must we likewise for our idle silence, *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat.
Tantalus hoc illi garrula lingua dedit.
Non vnquam tacuisse nocet, nocet esse locutum.

Of Oath.

Defi. *Oath is perſwaſion or calling of God to witneſſe, that our affections are iuſt, true and honeſt. And of oathes, ſome be lawfull, ſome vnlawfull: the lawfull oath is that which is taken before Authority; the oath vnlawfull, is that which vainely without occaſion is vttered.*

The oath which is honeſt, is a proofe of fidelitie, the violation whereof is impietie.

An oath is the foundation of iuſtice; and the truth of incertaintie.

It is better neuer to take God to witneſſe, then to forſweare himſelfe in mockery, *Laſt.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inuiolate the oath which hee maketh to his aduerſaries, although miſhap cauſe him to yeeld vnto it.

Through neglect in our oathes-keeping, we fill our ſoules full of lying.

The greateſt fault that can be in a Prince, is periury.

Gods oath is the confirmation of his promiſe, *Auguſt.*

The bare word of a Prince, ought to ſtand as an oath in Law, and his faith as firme as an Oracle.

To ſweare and forſweare, is a vice ſo hate-

full, that ſlaues themſelues iudge it worthy of puniſhment, *Periander.*

Hee is vnwiſe that putteth any confidence in the promiſe of a common ſwearer.

Hee that accuſtometh his mouth to many othes, procureth vnto himſelfe many plagues for a puniſhment, *Sigiſmundus.*

As it is not neceſſary to credit the oath of an Infidell, ſo is it not lawfull for a Chriſtian to breake his vow, although it bee made to a Saracen.

Traytors bewicht with periury, feare not to betray themſelues, ſo they may betray others.

He that layeth his faith in pawne, bindeth his ſafety, his honour, and his ſoule alſo.

Where faith is taken from oath, iuſtice is ruined, loue wounded, and ſociety confounded, *Niphus.*

God in his iuſtice chaſtens periurie, euen from the cradle to the graue.

Fauour gotten by periury, is honour won by infamy.

Sin is puniſhed with repentance, but periurie with damnation, *Quin.*

Vertue is neuer in the mouth, where lauiſh oathes are reſident.

Scarcitie of oathes is a moſt bleſſed barrenneſſe.

The othes vttered in fury, in calmes are repented with teares.

Wicked mens othes are written in water.

Faith giues no honour to any oath, yet oathes broken, dishonour faith.

To maintaine oathes, is to suborne blasphemy.

Faith is the deuotion of the soule, and the redemption of the same, *Ierome.*

Wise men thinke more then they speake, and to sweare is the least part of their knowledge.

Solon tantam morum probitatem inesse hominibus oportere dicebat, vt non opus esset ligare iuramento.

Lycurgus eatenus amicis & familiaribus auxiliandum esse dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertaine, or irresolute opinions of things whereby the minde is altogether vnsatisfied and perplexed.*

DOubt being a frenzie of the soule, laboring to attaine the truth, confounds it selfe in it selfe.

The hurts are boundlesse, which come by doubts and incertainties.

To rest doubtfull in Religion, is worthy certainely of high punishment.

There is nothing more troublesome, then doubtfull thoughts, *Archim.*

Igno-

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatsoeuer is contrary to faith, is cleane contrary to saluation.

Doubt proceeds from ignorance, and ignorance comes from brutishnesse, and brutishnesse from want of vertue or wisedome.

As doubts declare men to be base minded, so courage and resolution erect a Prince.

The Scriptures are sufficient to dissolue all doubts in Religion; and not to beleeue them, is to perish by them.

By ouermuch trust in a mans owne wit, the greatest doubts are commonly conceiued.

Doubtfull presumptions, proue certaine confusions.

Loue is carefull, and misfortunes are subiect to doubtfulnesse, S. P. S.

Want of wit breeds doubt, and doubt leaues good things vnfinished.

Doubtfull and melancholy minds, are cheered with musick, but wisemen with resolution.

He of necessity must erre, that of force must be doubtfull.

There is no greater shame, then for a man to be resolute in worldly actions, and yet wauering and doubtfull in the chiefe points of his religion.

Hee is worthy to liue alwayes in doubts which doubts what no man else doubts, but he himselfe onely.

To

To doubt or miſtruſt a man for his well-meaning, is the very next way to cauſe him to change his mind into falſe dealing, *Bias.*

There is great doubt, of that mans wiſdome, which is too much ruled by the will of a woman, *Marc. Aurel.*

To liue in doubt, is to liue in torment.

Hee that doubteth euery certaintie, and admireth euery trifle, ſhall ſooner bee laughed at for his folly, then commended for diſcretion, *Bias.*

Hee that doubteth of that thing which he ſeeketh, ſhall neuer know when to find that which he lacketh.

Whatſoeuer is well done, is aduiſedly done, but whatſoeuer is ill, is doubtfull.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of errour is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reaſon and vnderſtanding.

When doubts are knowne to be doubts, reſolution is better eſteemed.

Qui dubitat neganti eſt proximus.
Dubitatio cogitationem ſignificat iniuriæ.

Of Deniall.

Defi. *Deniall is a refuſall of any thing propounded or an Apoſtate-backefalling from a thing formerly affirmed, knowne, or taken.*

To

TO deny principles, is to deny truths, and to deny truths, is hereſie.

To deny what we feare or deſire, is to diſproue our owne belieſes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by euil meanes.

Clouds cannot couer ſecreſies, nor denyals conceale truth, *Demoſt.*

To deny the knot of Mariage, is to breake the bond of ſaluation.

The ſtrength of thunder ouerthroweth high Towers, and the backe-ſliding of apoſtatas, confounds ſoules.

He that denies compaſſion to the penitent, ſhall find ſmall fauour, when he himſelfe asketh forgiueneſſe.

Counſell confounds doubts, and diſſolues falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The deniall of truth, is a ſickeneſſe of the ſoule, which can neuer be cured, but by the ſhame of reaſon, *Hermes.*

He which by deniall hath falſified his oath ſhall hardly after recouer his credit.

There cannot bee a greater folly, then to truſt him that will deny the truth, for aduantage or promotion.

Hee getteth no profit, that denieth the truth in hope of reward.

Wiſe-

Wise men esteeme many words, and many lies both alike.

Hee that will instruct others in the truth, must neuer deny the truth himselfe.

Common liars need more then common wits, else will their tales be found double.

He that lieth, (bearing the countenance of an honest man) by his outward shew of honesty, sooner deceiueth the ignorant, then many other, which seeme vnhonest.

Hee that dare presume to make a lie vnto his Prince, will not spare to deny the truth before a meaner Magistrate, *Thom. Aquin.*

To boast the denyall of truth is more worthy of punishment then to tell lies.

Beleeue not him which to day telleth thee a lye of another body; for hee will not sticke to morrow to tel a lie of thee to another man.

There is no greater signe of wickednesse, then open heresie, *Ambros.*

Hee that obstinately denyeth the truth before men vpon earth, wilfully refuseth his soules health in Heauen.

He which denyes the motions of the flesh, makes good the Diuinity of the Spirit.

To keepe company with a notorious Lyar, is a meanes to make thy selfe suspected, when thou telleſt the truth.

The man that through vse and custome denieth truth, and doth (as it were) make an occupation of lying, shutteth himselfe out from the company and presence of God, loseth his

good

good name and credit amongſt men, and moſt horribly ioyne himſelfe to the deuill, yeelding all his endeauours to the furtherance of infernall ſeruice.

Contra negantem principia, non eſt diſputandum. Qui ſemel à veritate deflexit, hic non maiore religione ad periurium, quam ad mendacium perduci conſueuit.

Of Repetition.

Deſi. *Repetition is a repeating or rehearſing againe of things paſt, being either forgotten, or needfull for preſent vſe or commodity; it is alſo an vpbraiding of good turnes, or a wearieſome tedioufneſſe.*

TO report offences, is to make the committer aſhamed of his faults.

Often to repeate one thing, is wearieſome, to the hearer, and troubleſome to the teller.

Though the hearing of our ſinnes repeated, be bitter, yet the perſwaſions to amendment is ſweet.

Continually to vpbraid men with their miſdoing, is the next way to make them become deſperate.

God himſelfe vſeth to threaten vs, oftner then to ſmite vs, *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As

As it is necessary to smite the Iron being hot, so it is needfull to repeate in priuate our owne sins before they proue odious.

To repeate offences with penitence, is a likelyhood of amendment.

There can be nothing so plainly repeated, but it may be mistaken, *Terence.*

A wise man will not haue one sin twice repeated vnto him.

Vaine repetition is an occasion of dulnesse.

To repeate one thing often, being needles, is a signe of a slender capacity.

It is requisite to know mens natures, before we repeate their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit, deserues to be intangled by deceits.

It is the property of fooles and children, often to repeate Prophecies.

Though it be a fault generall for all men to sinne, yet very few can endure to heare their sinnes repeated

The things that are most scant to bee gotten, are most deare of price, and the things seldome spoken of, are most desired, *Plato.*

The best garments grow old with often wearing, and strange reports waxe stale with too much telling.

Walls are said to haue eares when needlesse repetition hath too much tongue.

The often repeating of our faults, to our selues

ſelues in priuate, cauſeth more care in our actions publike.

Wee muſt be content to heare what wee would not, when we forget our ſelues, and do that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receiued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to bee ſilent, then to make repetition of his good deeds performed, *Aurel.*

Too much of any thing changeth the nature of euery thing, *Terence.*

Fire were not to be counted fire, if it wanted heate, nor vertue to be knowne with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores faſtidio enecant.

Non vnum hodie, cras aliud, ſemper idem.

Of Offence.

Defi. *Offence is an iniurie or indignity offered either in ſpeech or act, whereby either life, or reputation is called into hazard, making the world in doubt of their vertue.*

VNiuſt offences may eſcape for a time without anger, but neuer without reuenge.

It

It were better for a man, openly to be hurt with his enemies Sword, then ſecretly to bee wounded with euill ſpeeches, *Tha.*

Of little medling commeth much reſt, and of licentious talke, oft-times enſueth much vnquietneſſe.

There is no ſufficient recompence for an vniuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report is a wilfull lye.

Light heads and ſharpe wits, are moſt apt to inuent ſmooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traytor that clippeth the Coyne of his Prince, maketh it lighter to bee weighed, but neuer the worſe to be touched; ſo he that by ſiniſter reports, ſeemeth to impaire the credit of his friend, may make him lighter among the common ſort, (who by weight are oftimes deceiued,) but nothing impaireth his good name with the wiſe, who try all gold by the touchſtone.

If thou ſpeake what thou wilt, thou ſhalt heare what thou wouldeſt not, *Bias.*

The greateſt barkers are not alwayes the ſhroudeſt biters, and it is far eaſier with words to obtaine the victory, then with deeds to attaine the conqueſt.

To a vertuous mind, an iniurious word doth more hurt then the wound of a ſword.

In

In the body of a man, the moſt neceſſarie member is the heart, the godlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales.*

Nature teacheth vs to ſpeake well, but wiſdome teacheth to ſpeake in a fit time. *Epimenides* the Painter, after his returne from Aſia, being enquired of newes, anſwered, I ſtand here to ſell pictures, not to tell tydings.

There is no better Philoſophy, then for a man to learne ſilence.

The Lyconians had a Law, that if any ſtranger ſhould enter diſcourſe with the miſtreſſe of the houſe, he ſhould for his offence haue his tongue cut out.

The authors of offences and iniuries, are Lyers, *Plot.*

Amongſt the Romans, it was held a great infamy, for a man to praiſe the good Wife of the houſe.

The eyes, hands, and feet ought not ſo ſoon to be ſubiect to the penalty of the Law, as the tongue; becauſe they are members for common vſe, but the tongue is the inſtrument of v nity and villany.

Where there is any hope of amends to be looked for, there the firſt offence deſerueth pardon, *Ponta.*

A ſmall offence, being renewed, doth worke ſome grieuous diſpleaſure in the end, to the committer thereof.

The

The offender feareth the Law, but the Innocent feareth fortune, *Boetius.*

Wher e offences of the beſt are neuer pardoned, the worſt will amend for feare of extreme pu niſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quàm id in quo aliquem offenderis, Cicero.

Nulla malapotentia eſt, in quam non irruat iniuria, Seneca.

Of Accuſation.

Defi. *Accuſation is the attainure or challenge of any partie in a doubtfull matter, and may be imployed, both in good and euill part, ſometimes proceeding from an honeſt paſſionate zeale, and ſometimes, from the defects of further malice.*

HEe that accuſeth another muſt looke that he be not guilty of the ſame fault himſelfe, *Saluſt.*

Spies and accuſers are neceſſary euils in a Common-wealth.

Perfect vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoeuer preſently giues credit to accuſations, is either wicked himſelfe, or very childiſh in diſcretion.

Things growne full, grow out of frame, and accuſati-

accuſation being at the higheſt, either reſteth or declineth.

Great accuſations haue hard beginnings, both through their owne debates, and their inuentors.

If greatneſſe could keepe what it gets, it ſhould neuer be accuſed of infortunes, *Olaus.*

We accuſe nature of prodigality, to ſpend in one age, what ſhould ſerue for two.

Wee ſuppoſe accuſations againſt Fortune, leſt ſhe ſhould burſt with preſumption.

Other mens ſinnes, accuſe our Conſciences of frailtie.

Ambitious men raiſed once to dignitie, accuſe afterward all other Eſtates of inſufficiencie, *Bodi.*

Youthfull counſell, priuate gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Warres pretending publike good, doe for ſpight, worke moſt iniuſtice, for they bend their accuſations againſt the mightieſt perſons.

Flattery the nurſe of vice, is the mother of falſe accuſation, but zeale of iuſt Appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much grac't, vſe rigor, and accuſe humility of dulneſſe.

Hee that accuſeth himſelfe, is a iuſt man, *Chryſoſt.*

Good

Good must not bee drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pittying the fall of honour.

Hee that accuſeth himſelfe, and afterward anſwereth not, tempteth God, *Auguſt.*

Generall calamity accuſeth Princes of generall imbecility.

When great men are accuſed and condemned, guilty vaſſals are hopeleſs and deſperate.

No man may be both the accuſer and iudge, *Plut.*

Princes indangered ſeeke their peace by any meane, and priuate perſons iniured, ſeeke reuenge many times by falſe accuſation.

The greateſt wrongs that euer were effected, were then performed, when Princes feared to fall by ſurmiſe, or accuſation.

The accuſed is not guilty, vntill he be conuicted *Laſtan.*

* *Ex defendendo, quam ex accuſando, vberior gloria comparatur*, Cicero.

Accuſator nocere, monitor prodeſſe, reprehendendo ſtudet.

Of Slander.

Defi. *Slander is a part of enuy, and euery whit as vile and dangerous: it is the ſuperfluity of a cankerd heart which inraged with choller, after an iniury receiued, or after ſome report thereof, wanting other meanes of reuenge, doth with*

with ſlanderous and reprochfull ſpeeches, giue teſtimony of his hate and malice.

FOule mouthed Detraction, is his neighbours foe.

The nature of a ſlanderer, is to cal all things into queſtion, and to approue nothing.

We kill hurtfull Vipers, if we ſpie them, but we nouriſh ſlanderers, till they kill vs.

As Rats and Mice eate and gnaw vpon other mens meate, ſo the ſlanderer eateth and gnaweth vpon the life and fleſh of other men.

A tale vnaptly told, may be depraued.

Hee that hurteth his Neighbour by his tongue, woundeth his owne ſoule by his words.

They that ſpeake euill, and ſlander the dead, are like enuious dogs, which bite and barke at ſtones, *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men, are monſters among good men.

Whoſoeuer vſeth to liſten much to miſ-reports, deſerueth either to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriuing to bring other men into hate, become odious himſelfe.

Beleeue not euery report, neither be thou mooued by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a foole.

There

There are three ſorts of Man ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewde tongues, is either ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end, wee ſhould heare and ſee more then we ſpeake, *Socra.*

Though the tongue be but a ſmall member yet it many times doth more hurt then the whole body beſide, *Patteo.*

Keepe thy tongue, and keepe thy friend, for few words couereth much wiſedome, and a Foole being ſilent is thought wiſe.

Diuerſity of meates hurt digeſtion, and changableneſſe of reports beget ſlander.

Long promiſes are figures of cruelty, and large ſlanders, the ſignes of great enuy.

Slander offends the liuing, and gnawes vpon the dead.

The ſlanderer doth euer vniuſtly accuſe, and ought to be puniſhed in the ſame ſort, as the party accuſed ſhould haue beene, if the accuſation had beene found true.

Slanderers in ancient time, haue been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe ſlander, he thus by his Art deſcribed her in a Table painted: He pictured a Iudge with the eares of

of an Asse, hauing on the one side two Ladies, Ignorance and Suspition; before him false accusation, with a countenance full of fury, holding in the left hand a burning torch, and with his right hand, pulling a young man by the haire, who lifted vp his eyes and hands to heauen; neere vnto him was a man looking pale, earthly, and asquint, which was Enuy; two Damsels followed false Accusation, named Treason and Deceit; behind whom, stood a Lady wailing and mourning, called repentance, which fastned her eyes vpon a very faire Lady called truth; declaring by this, that wee ought not lightly to beleeue, euery accusation and slander that is brought vnto vs.

Aut in infamia, vulneribus, aut morte desinet calumnia.

Detractor vno verbo tres simul iugulat homines, seipsum, auscultantem, & eum cui detrahit

Of Scoffing.

Defi. *Quips or scoffes, are depraning from the actions of other men, they are the ouerflowing of wit, and the superfluous scummes of conceits.*

TO play the scoffing foole well, is a signe of some wit, but no wisedome.

All kind of mockery ought to be shunned, which is a reproach couered with some fault, and which accustometh the mocker to raile

and lie, and moueth more then an iniurie, when it proceedeth from a will to out-rage, and malice without neceſſity.

An Adder keepes his venome in his taile, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomack, and ſcoffes pleaſant in the eare, are harſh to the braine vnderſtanding.

A fault wilfully committed by ſcoffing cannot be amended by repentance.

Hee that mockes a wiſe man with flatterie, mockes him with inſufficiency.

Scoffes haue not reward, but diſdaine, nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man that loues vs, is monſtrous villany.

Good and euill follow one another, ſo doe ſcoffes and hatefull eſtimation.

The leaſt man can doe ſome hurt, and the abſurdeſt tongue can diſparage.

Hee that moſt ſcoffes ſhall bee moſt ſcoffed at for his reward.

To ieſt, is tollerable, but to doe harme by iefts, is inſufferable, *Byas.*

It is better to doe well, than ſpeake well, but eaſier to reprehend then to amend.

One woolfe will not make war againſt another, neither will one ſcoffer contend in ſcoffs willingly with another; but when they doe, it proues either fatall or witty.

There

There are more Mockers then Well-meaners, and more fooliſh Quips, then good precepts.

Mocking is an artificiall iniury.

The faireſt beauty may proue faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtayned with modeſty, is better then the gaine that is gotten with impudency.

It is good to hold an aſſe by the bridle, and a ſcoffing foole at his wits end.

To be accounted a Noblemans Ieſter, is to be a mercenary foole, *Bias*

He that makes an ordinary vſe of ſcoffing, ſhall neuer be well thought of in his life, nor finde happineſſe at his death.

Qui pergit quæ vult dicere, quæ non vult audiet,
Parua necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur Aper.

Of Phyſicke.

Deſi. *Phyſicke is that naturall Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which conſerne the health and good ſtate of his body.*

PHyſicke is a continuall Fountaine, or Spring of Knowledge, by which wee maintaine long life.

The ſick man deſireth not an eloquent phyſician, but skilfull, *Seneca.*

We begin to bee ſicke as ſoone as wee bee borne, *Auguſt.*

The infirmity of the body, is the ſobrietie of the minde.

The ſtrength of the body, is the weakneſſe of the minde, and the weakneſſe of the body, the ſtrength of the ſoule.

Delicate faire is the mother of ſickeneſſe.

Phyſicke rightly applyed, is the repaire of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, wee ought to regard the profit of the Common-wealth, and then Philoſophy which is Pyyſicke, nothing being more commodious.

Phyſicke being rightly vſed, is an art to find out the truth both of diuine and humane beginnings.

The ſcope of phyſicke is to glorifie God in the workes of nature, teaching men to liue well, and to helpe their neighbours.

A pratling Phyſicion is another diſeaſe to a ſicke man.

An Orator doth not alwayes perſwade, nor the Phyſicion cure, *Ariſt.*

To know the vſe of Phyſicke is ſweet, but to taſte it is vnſauory.

It is requiſite that he bee tormented with paine, which will not be eaſed by Phyſicke.

Death holdeth a ſword againſt our throats, and Phyſicke a preſeruatiue of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſicke moſt eſteemed of them that be mighty.

They that be ſound themſelues, are more readie in counſell, then skilfull in knowledge, to preſcribe rules of Phyſicke to the ſicke, *Bias.*

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilfull Phyſition cannot perceiue the defects of the body.

To take Phyſicke when the diſeaſe is deſperate, is to deſire the Phyſicion to helpe to conſume our ſubſtance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Phyſicion more cruell.

The thiefe is commonly executed that killeth but one man, and the Phyſicion eſcapeth that killeth a thouſand.

Phyſicions oftentimes doe vſe vnder the ſhew of honey to giue their patients gall, and by this meanes preſerue their health; whereas if they went plainely to worke, the ſicke would neuer take that, which were wholſome, if not toothſome.

The number of Phyſicions is in the increaſing of diſeaſes.

Great variety of medicines doth no good at all to a weake ſtomacke.

Some haue compared thoſe which vſe often to take Phyſicke, to them which driue the Burgeſſes out of the City, to place ſtrangers in their roome.

Hippocrates aboue all other things recommendeth to a Phyſicion, that he ſhould well aduiſe himſelfe, if in plagues and ordinary diſeaſes, he found nothing which was diuine; that is to ſay, whether the hand of God were not the proper cauſe of ſickneſſe of the partie diſeaſed.

Phyſicions are happy men, becauſe the Sun makes manifeſt, what good ſucceſſe ſoeuer hapneth in their cures, and the earth buryeth what fault ſoeuer they commit, *Nicocles.*

Ægri, quia non omnes conualeſcunt, non idcirco nulla medicina eſt, Cicero.

Dat Galenus opus dat Juſtinianus honores.
Ex alijs paleas, ex iſtis collige grana.

Of Paine.

Defi. *Paine, aduerſity, or perturbations, are but affections and inclinations which come from our will corrupted by the prouocations and allurements of the fleſh, and which wholly reſiſt the diuine nature of the reaſonable part of the ſoule, faſtning it to the body with the naile of diſcontentment.*

Paine

PAine is alwayes a companion of pleasure, and danger the hand maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Were aduersities flow, there loue ebbes; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but aduersitie trieth them, *Pacu.*

In paine and iudgement, the quality with the quantity must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest misery that may be, is to fall in to vnknowne misery.

Misery can neuer be so bitter, as eternall felicity is pleasant, *Erasmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepy spirits; by prosperity we learne but ignorance, but by aduersitie we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and liue together.

He cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious mind, so no man is more wretched, then hee that thinks himselfe to be vnfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of

their diſtreſſe, then for the paine they endure.

Aduerſities hapning to good men, may vex the mind, but neuer change their conſtancy.

As the moſt peſtilent diſeaſes doe gather vnto themſelues all the infirmity wherewith the body is annoyed, ſo doth the laſt miſery embrace in the extremity of it ſelfe, all his former miſchiefes, S.P.S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The payne of death is ſinne, the paine of conſcience ſinne, but the paine of hell is eternall.

The paine of the eye is luſt, the paine of the tongue liberty, and the paine of both repentance.

Miſery is full of wretchedneſſe, fuller of diſgrace, and fulleſt of guiltineſſe.

He ſuffers double puniſhment, that hath his paine prolonged.

He finds helps in aduerſity, that ſought them in proſperity.

The remembrance of pleaſures paſt, aggrauates the paines that are preſent.

A fawning friend in proſperity, will proue a bitter foe in aduerſity.

It is hard in proſperity, to know whether our friends doe loue vs for our owne ſakes, or for our goods, but aduerſity proues the diſpoſition of mens mindes.

He that leadeth to another in time of proſperity,

ſperity, ſhall neuer want helps himſelfe in the time of aduerſity.

Vt ſecunda moderatè tulimus, ſic non ſolum aduerſam, ſed funditus euerſam fortunam fortiter ferre debemus.

Nullus dolor eſt, quem non longinquitas temporis minuat atque molliat, Cicero.

Of Teares.

Defi. *Teares or ſorrow, is a griefe or heauineſſe for things which are done and paſt, they are the onely friends to ſolitarines, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harme.

There is no ſowre but may bee qualified with ſweet potions, nor any dolefull maladie, but may be allayed with ſome delightfull muſicke.

Teares craue compaſſion, and ſubmiſſion deſerueth forgiueneſſe, *Greg.*

The violence of ſorrow is not at the firſt to be ſtriuen withall, becauſe it is like a mightie beaſt, ſooner tamed with following, then ouerthrowne by withſtanding.

Woe makes the ſhorteſt time ſeeme long, S.P.S.

Women are moſt prone to teares, and haue them ſooneſt at command, *Eurip.*

Sorrow bringeth foorth teares, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weepe not aboue one day, *Homer.*

We ſhall ſooner want teares, then cauſe of mourning in this life, *Seneca.*

Sorrowes concealed, are more ſowre, and ſmothered griefes if they burſt not out, will breake the heart.

The heart that is greatly grieued, takes his beſt comfort, when hee findes time to lament his loſſe.

Teares and ſighs, declare the heart to bee greatly grieued.

A teare in the eye of a ſtrumpet, is like heat-drops in a bright Sun ſhine, & as much to be pitied, as the weeping of a Crocodile.

Of ſorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archi.*

Paſſion is a moſt cumberſome gueſt vnto it ſelfe, S.P.S.

Deepe conceited ſorrowes are like to Sea-luie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, proue but toyes, but once piercing the skin they proue deepe wounds.

Where the ſmalleſt ſhew of teares is, there

is

is oft-times the greatest effect of sorrow.

Teares in many, ease the grieued heart, for griefe is like to fire, the more it is couered, the more it rageth, *Plutarch.*

Shedding of teares is the easing of griefe.

Teares are the fruits of passion, the strength of women, the signes of dissimulation; the reconcilers of displeasures, and the tokens of a broken heart.

Teares are the food of the soule.

There are in the eies three sorts of teares; the first of ioy, which in old men shew their kindnesse; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then she intendeth either to sound thee, or to sift thee.

When griefe doth approach, if it be small, let vs abide it, because it is easie to bee borne, but if it bee grieuous, let vs beare with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolue, or be dissolued.

How miserable is that griefe which can vtter nothing in the torments! *Seneca.*

Men take a certaine pleasure in weeping, when they lament the losse of friends.

Solon hauing buried his son, did weep very bitterly: to whom when one said, his teares were all in vaine; for that cause, quoth hee,

I doe weepe the more becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned, as ouer-much boldneſſe in a woman is to be deſpiſed, *Bias.*

Lepidus, by a long griefe conceiued of the miſ-behauiour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieue too much for worldly loſſes, is a ſign of fooliſhnes.

Per lachrimas argumentum deſiderij quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Curæ leues loquuntur, ingentes ſtupent, Sene.

Of Neighbours.

Defi. *Neighbours are thoſe in whom we finde towards vs the greateſt bonds of charity, and not as it is vulgarly taken, them that liue neere about vs.*

THe greateſt loue in vs next vnto GOD ought to be loue towards our neighbors.

Whatſoeuer duties wee performe in kindneſſe towards our neighbours, wee performe vnto God.

Loue is the firſt foundation of Marriage, and coniunction of neighbour-hood.

The end of a mans being, is the glory of his Creator,

Creatour, and the loue of his Neighbour.

The loue of neighbours, appertaines mightily vnto ſaluation.

Men are not borne for themſelues, but for their Country, Parents, and neighbors, *Cicero.*

All things on earth are created for men, and men created to worſhip God, and ayd one another.

Whoſoeuer will follow nature, muſt loue his neighbour, and maintaine ſociety.

Themiſtocles ſelling certaine land, made it bee proclaimed, that it had a good neighbor, *Plutarch.*

No man may ſlander or lye for his profit, becauſe ſuch gaine is his neighbours indignitie.

Duty and profit are two diſtinct things and ſeparated, belonging to our neighbours and our ſelues.

Wee muſt eſteeme our neighbours loue as dearely, as the pureſt gold.

It is more praiſe-worthy to releeue one neighbour, then to kill many enemies.

We muſt frame all our actions to the glory of God, to the loue of our neighbours, and the profit of our Common-wealth.

The tydings of a bad mans buriall, comes neuer too ſoone to the eares of his neighbour.

The enuy of a bad neighbour, is worſe then the ſting of a Serpent.

He that liues alone, liues in danger: ſocie-

tie

tie auoydes many perils, *Marc. Aurel.*

The loue of our neighbours binds vs from vnlawfull actions against them.

Gold is proued in the fornace, and a neighbours loue tryed in time of trouble.

That neighbour is to bee well thought of, which is ready in good will to help according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle minded man loue amongſt his honeſt neighbours.

The loue of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

Hee is careleſſe and vncharitable which will play at Cardes whileſt his Neighbours houſe is burning.

Good turnes done to vnthankefull neighbours, is like water poured into open ſiues.

Neceſſity ingendereth in a man war againſt Himſelfe, and malice to hurt his neighbour.

Vt in reruſlica non ſatis eſt, teipſum bonum eſſe colonum, ſed magni refert, cuiuſmodi habeas & vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, aliquid mali eſſe propter vicinum malum, Plato.

Prouerbs.

Defi. Prouerbs are the onely ſententious ſpeeches of authentique authors, or the vſuall phraſes, begot by cuſtome.

A Little ſtreame ſerueth to driue a light Mill.

A ſmall ſumme will ſerue to pay a ſhort reckoning.

A leane Fee is a fit reward for a lazy Clarke.

A rowling ſtone gathereth no moſſe.

All is not gold that gliſtereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meat muſt haue ſowre ſawce.

It is euill halting before a cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hot ſup, hot ſwallow.

A ſcabbed ſheepe will infect a whole Flocke.

Like maſter, like man.

Looke not a giuen horſe in the mouth.

When the Belly is full, the Bones are at reſt.

Hee that reckoneth without his hoaſt, muſt reckon twice.

A carrion kite will neuer be good hawke.

He robbeth *Peter* to pay *Paul*.

Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thriue then neuer.
After death the Phyſicion.
After dinner muſtard.
No fire without ſome ſmoke.
A fooles bolt is ſoone ſhot.
All couet, all loſe.
After a ſtorme commeth a calme.
It is better to bow then breake.
Need makes the old wife to trot.
Death dealeth doubtfully.
More coſt more worſhip.
It is an ill wind that blowes good to none.
Much coyne, much care.
Much meat, much malady.
Much learning, much ſorrow.
Looke before thou leape.
Time and tide tarryeth for no man.
Like lips, like lettice.
Many things chance between the cup and the lip.
What is bred in the bone will neuer out of the fleſh.
Euery man for himſelfe, and God for vs all.
Bare words are no lawfull bargaine.
It is good ſleeping in a whole skinne.
The end tryeth all.
In little medling, lieth much reſt.
Wake not a ſleeping Lion.
The veſſell will ſauour of the firſt liquor.
One ſwallow brings not a Summer.

White

White ſiluer dyes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to bee giuen to the eyes then to the eares.

Where many words are ſpoken, truth is held in ſuſpition, *Stobæus.*

Hee that goeth a borrowing, goeth a ſorrowing.

A friend in the Court, is better then money in thy purſe.

He giues twice that giueth quickly.

He that ſpareth to ſpeake, ſpareth to ſpeed.

Seruice willingly offered, is commonly refuſed and ſuſpected.

A mans owne manners doe ſhape him eyther good or bad fortunes.

A neere friend is better then a farre dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defi. *Sentences are the pithy and ſweet Flowers of wit, compiled in a ready and deliberate brain and vttered in ſhort and elegant Phraſes.*

HEe that deſireth to make a good market of his ware, muſt watch opportunitie to open his ſhop.

Where

Where the foundation is weake, the frame tottereth, and where the root is not deepe, the tree falleth.

Where the knot is looſe the ſtring ſlipeth, and where the water is ſhallow, no veſſell will ride.

Where ſundry flies bite, the gall is great, and where euery hand fleeceth, the ſheepe goeth naked, *Demoſt.*

He that talketh much, and doth little, is like vnto him that ſailes with a ſide-wind, and is borne with the tyde to a wrong ſhore.

Eagles flie alone, and they are but ſheepe that alwayes flocke together.

The meane man muſt labour to ſerue the mighty, and the mighty muſt ſtudy to defend the meane.

Standing pooles gather filth, and flowing Riuers are alwayes ſweet.

He that bites of euery weede to ſearch out the nature, may light vpon poyſon, and hee that lookes to bee fitting of euery Cloud, may be ſmitten with a thunder-ſtroake.

A wanton eye, is the dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, woundeth deepe.

Depth of Wiſedome, height of Courage, and largenes of Magnificence get Admiration.

Truth of word, meekeneſſe, courteſie, mercy, and liberality ſtir vp affection.

There is no man ſuddainly excellent good,

or

or extreamely euill, but growes either as he holds himſelfe vp in vertue, or lets himſelfe ſlide to vice.

Cunning to keepe, is no leſſe commendable then Courage to command.

The Court of affection, is held by the racking ſteward Repentance, S. P. S

As life without Learning is vnpleaſant, ſo Learning with out Wiſedome is vnprofitable.

He properly may bee called a man, that in his behauiour gouerneth himſelfe like a man, that is to ſay, conformable vnto ſuch things as reaſon willeth, and not as the motions of ſenſuality willeth.

Examples of the dead that were good, doe profit men more to liue well, then the counſel of the wicked that be liuing, which doth interre and bury thoſe that are now aliue.

Far better it is to be a Tenant of Liberty, then a Land-Lord of Thrall.

He that makes himſelfe a ſheepe, ſhall bee eaten of the wolfe.

He that loſeth fauour on land to ſeeke fortune at Sea, is like him that ſtared ſo long at a ſtar, that he fell into a ditch.

Small helpes ioyned together, wax ſtronger.

He is vnworthy to be a maſter ouer others, that cannot maſter himſelfe, *Pho.*

A Maſter ought not to bee knowne by the Houſe, but the houſe by the maſter.

A buſie tongue makes the mind repent at leiſure.

By Repentance we are drawne to Mercy, without whoſe wings wee cannot flye from vengeance.

Where the demand is a ieſt, the fitteſt anſwere is a ſcoffe, *Archim.*

When Dogges fall a ſnarling, Serpents a hiſſing, and women a weeping; the firſt meanes to bite, the ſecond to ſting, and the third to deceiue.

A good Woolfe will neuer hunt too neere his owne den.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

Hee that helpeth an euill man, hurteth him that is good, *Crates.*

When that thing cannot be done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may be brought to paſſe.

Contempt is a thing intollerable, forasmuch as no man can thinke himſelfe ſo vile that he ought to be deſpiſed.

Suddaine motions and inforcements of the minde, doe often breake out, either for great good, or great euill, *Homer.*

Many men labour to deliuer themſelues from contempt, but more ſtudy to be reuenged thereof.

It is the corrupting of the good to keepe company with the euill, *Greg.*

The eye can neuer offend, if the mind would rule the eye.

Where

Where there is diuiſion, there is confuſion, *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate cauſes is very dangerous.

Solitarineſſe is the ſlye enemy that doth moſt ſeparate a man from doing well, S.P.S.

He that mindeth to conquer, muſt be carefull.

Money borrowed vpon vſury, bringeth miſery, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long repentance is the hire, *Xenocra.*

Priuate loſſes may be holpen by publike paines.

Immoderate wealth cauſeth Pride, Pride bringeth Hatred, Hatred worketh Rebellion, Rebellion maketh an alteration, and changeth Kingdomes.

The kinde of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwayes the child of beauty.

Iealouſie is the Harbinger of diſdaine.

All is but lip-wiſedome that wants experience.

Who will reſiſt loue, muſt either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a reſiſting, a Tyrant, S.P.S.

Feare is the onely knot that heartneth a Ty-

a Tyrants people to him, which once being vntied by a greater force, they all scatter from him like so many birds, whose Cages are broken, S.P.S.

Ambitition and loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is that they thinke they then speake wisely, when they cannot vnderstand themselues.

He that will needs stir affections in others, must first shew the same passion himselfe.

Things lost by negligence, must be recouered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue, like the cleere heauen, is without Clouds, S.P.S.

Hee that will blame another, must first bee blameleſſe himselfe, especially in the matter that he blameth another for.

Suspition breedeth care, and the effects of cruelty stir vp a new cause of Suspition.

It is best dealing with an enemie when hee is at the weakest, *Aurel.*

The better sort eschew euill for shame; but the common people for feare of punishment

Lawes not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten, haue no certaine assurance.

Not as men would, but as men may, & as the nature of things doe require, so should they deale.

Where

Where flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudy is.

By diligence and paines-taking, all may be amended that is amiſſe.

When things are in extremity, it is good to be of good cheere, and rather indeauour to amend them, then cowardly to faint and deſpaire of all.

They that truſt much to their friends, know not how ſhortly teares be dryed vp.

God and Nature doe ſet all things to ſale for labour.

Great is the value of order and fore-ſight to gouerne things well.

Man can better ſuffer to be denyed, then to be deceiued.

Lingering is moſt lothſome, when neceſſity requireth haſt, *Quint.*

The carefulneſſe of the wicked, cauſeth the godly to looke about them.

All paſſages are open to the ſtout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any State.

It is better to fight with an enemy at his owne home, then for him to fight with vs in our Countrey.

Priuate wel-fare is not to be preferred before Common-weale.

Wiſe men being wronged, are to be feared of the wrong-doers. Care-

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make fooles faine, and flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſely, *Plaut.*

Of one inconuenience oftentimes ſuffered, many miſchiefes commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake,

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable, S. P. S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to Enuie.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong that giueth cauſe of Warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemy, the nigher he is to his owne harme.

It is better to begin war, then to abide war.

Such as are careleſſe in their owne cauſes, hardly can bee carefull about other mens affaires, *Thales.*

Cor

Corrupt Officers neuer want matter to ſatisfie their corrupt mindes.

It is folly to refuſe the ayde of a ſtranger, when we may haue it, and are in need thereof.

Theſe three chiefe points are neceſſarily belonging to a Counſeller, to be bold, plaine, and faithfull.

That city is of no value, the which is not of ability enough to puniſh wrong-doers, neither is that Common-weale any thing worth at all, where pardon and interceſſion preuaile againſt Lawes.

The mind of man is his guide in all things, and the ſame is onely to bee inſtructed, and trained vp with knowledge and Learning.

To know well, and to doe well, are the two points belongeth to vertue, *Origen.*

Vertue is praiſed of many men, but very few deſire to follow her effectually.

Honor got by vertue, hath perpetuall aſſurance, *Cicero.*

That man cannot long endure labour, which wanteth his naturall kind of reſt.

The mind of man, is man himſelfe, and needeth continuall teaching.

Though that all new chances cauſe preſently new thoughts: yet therby we attaine more ſtedfaſtneſſe againſt miſhaps to come.

After the vnlawfull getting of a couetous Father, followeth the riotous ſpending of a prodigall Sonne.

Ita viuendum eſt cum hominibus, tanquam Deus videret; ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quam reperire quod ſit omni exparte in ſuo genere perfectum.

Of Similitudes.

Defi. *Similitudes, or likeneſſes, are the Images or Pictures of the things to which they are compared, liuely explaining one thing in a farre different obiect.*

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and vnperfit: ſo that ſubiect whoſe minde is drawne into ſundry practices of diſcord, working the diſquiet of a common peace and tranquility may be iuſtly cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefeſt authority of the Magiſtrate, ſo are the good conditions of the Rulers, the beſt ſtay and ſtrongeſt defence of Inferiours, *Plut.*

As he is not fortunate which is poore and deformed, ſo they are not to bee accounted happy, which are onely rich and beautifull.

As plants meaſurably watred, grow the better, but being watred too much, are drowned and die, ſo the mind with moderate labour is refreſhed, but with ouer-much, it is vtterly dulled, *Eraſ.*

As

As any thing, bee it neuer ſo eaſie, is hard to the idle, ſo any thing bee it neuer ſo hard, is eaſie to the wit well employed, *Ennius.*

A Shippe hauing a ſure Anchor, may lye ſafe in any place, ſo the minde that is ruled by perfect Reaſon, is quiet euery where.

As that fire ſmoaketh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly enuied at; but that which is long in getting is alwayes preuented by Enuie.

As the man that drinketh poyſon, deſtroyeth himſelfe therewith, ſo he that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect gold which is of a pure ſubſtance, ſoener receiueth any forme then the ſturdy ſteele, which is groſſe and maſſy Mettall; ſo womens effeminate minds, are more ſubiect to affection, and are ſooner fettered with the ſnare of fancie, than the hard hearts of men.

As Golden pillars doe ſhine vpon the ſockets of ſiluer, ſo doth a faire face with a vertuous minde, *Perian.*

Like as a good Muſician, hauing any key or ſtring of his inſtrument out of tune, doth not immediatly cut it off, and caſt it away, but either with ſtraining it higher, or ſlaking it downe lower by little and little cauſeth

it to agree; ſo ſhould Rulers rather reforme tranſgreſſions by ſmall corrections, then ſeek to caſt them away for euery treſpaſſe.

As *Apolidorus* was wont to ſay of *Cryſippus* Bookes, that if other mens Sentences were left out, the pages would bee voyd: ſo may we ſpeake of brokers; for if other men enioyed their goods, their Ware-houſes would bee quickly empty.

As the ſtrong bitterneſſe of the Alloe tree taketh away the ſweetnes of the ſweeteſt honey, ſo euill works deſtroy and take away the praiſe of good deedes.

As a veſſell is knowne by the ſound, whether it be whole or broken; ſo are men proued by their ſpeech, whether they be wiſe or fooliſh, *Demoſt.*

As wine in *Platoes* opinion, is the daughter of Verity, ſo Loue in *Iambicus* cenſure, is the fruit of idleneſſe.

As in feaſts, hunger is the beſt ſawce, ſo of Gueſts, mirth is the beſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſiderations therof procureth experience.

Like as a battered or crazed ſhip, by drinking in of water, not onely drowneth her ſelfe, but all thoſe that are in her, ſo a Ruler, by vſing viciouſneſſe, deſtroyeth not himſelfe alone, but all others beſides that are vnder his gouernment.

As ignorant Gouernors bring their Coun-

try

ry into many inconueniences, ſo ſuch as are diuelliſhly politicke, vtterly ouerthrow the State.

As truth is the centre of Religion, ſo contrary Opinions, founded on euill Examples, are the corruptions of the world, and the bringers in of Atheiſme.

As it becommeth Subiects to be obedient to their Soueraigne, ſo it behoueth that the King bee carefull for the commodity of his Common-weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable, that is followed vnaduiſedly.

As the Kingdome is moſt ſtrongeſt where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the Souldier is moſt negligently regarded.

As no Phyſician is reputed good that healeth others, and cannot heale himſelfe, ſo is he no good Magiſtrate, that commandeth others to auoyd vices, and will not ſhun euill himſelfe, *Marc. Aurel.*

As the greene leaues outwardly ſhew that the Tree is not dry inwardly, ſo the good workes openly teſtifie the zeale of the heart inwardly, *Eraſ.*

Like as a gouernour of a ſhip is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe Magiſtrate in euery city be choſen rather for his wiſdome and godly zeale, then for his wealth and great poſſeſſions.

As the goodneſſe of wiſe men continually amendeth, ſo the malice of Fooles euermore increaſeth, *Pythag.*

As they wh ch cannot ſuffer the light of a Candle, can much worſe abide the brightnes of the Sunne; ſo they that are troubled with ſmall trifles, would be more amazed in weighty matters.

As fire caſt into the water, is quickly quenched, ſo a falſe accuſation againſt an honeſt life is ſoone extinguiſhed.

As the Canker eateth and deſtroyeth Iron, ſo doth Enuy eate and conſume the hearts of the enuious.

As the ſauour of ſtinking Carrion is noyſome to them that ſmell it, ſo is the ſpeech of Fooles tedious to Wiſe men that heare it, *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes; ſo is hee moſt cruell and ready, wickedly to giue ſentence againſt another for the ſame offence.

As men eat diuers things by morſels, which if they ſhould eate whole, would choake th m, ſo by diuers dayes we ſuffer troubles, which if they ſhould all come together, they would make an end of vs in one day.

As ſinne is naturall, and the chaſtiſement voluntary, ſo ought the rigour of Iuſtice to be temperate, ſo that the miniſters thereof, ſhould rather ſhew compaſſion then vengeance; whereby the treſpaſſers ſhould take occa-

occaſion to amend their ſinnes paſt, and not to reuenge the iniury preſent, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet neuertheleſſe, the ſtones oft-times remaine hot and burning; ſo the fleſh, though it be chaſtiſed with hot and drie maladies, or conſumed by many yeares in trauaile, yet Concupiſcence abideth ſtill in the bones, *Iatiſt.*

As after great ſtormes the Ayre is cleere, ſo after the flouds of repentant teares the conſcience is at quiet.

As darnel ſpringeth vp among good wheat, and nettles among roſes, euen ſo enuy groweth vp among Vertues, *Theom.*

As the Leaues of a Booke which is ſeldome vſed, will cleaue faſt together, euen ſo the memory waxeth dull, if it bee not oft quickned.

Like as an Adamant draweth by little and little the heauy Iron, vntill at laſt it be ioyned with it; ſo Vertue and Wiſedome draw mens minds to the practiſe thereof.

As a Veſſel cannot be knowne whether it be whole or broken, vntill it hath liquor in it, ſo can no man be knowne what he is, before he be in authority.

As it is great fooliſhneſſe to forſake the cleere fountaines and to drinke puddle water; ſo it is great folly, to leaue the ſweet doctrine of the Euangeliſts, and to ſtudy the dreames of mens imaginations.

As sight is in the eye, so is the minde in the soule, *Sopho.*

As desire is glad to embrace the first shew of comfort, so is desire desireus of perfect assurance, S P.S.

Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis : Sic homo ad duas res, intelligendum, & agendum, natus est quasi immortalis Deus, Cicero.

Vt ager, quamvis fertilis, sine cultura fructuosa esse non potest, sic sine doctrina animus.

Of Brauery.

Defi. *Brauery is a riotous excesse, either in Apparell or other ornament, it is also a part of Pride, and contrary to decency and comlinesse.*

EXcesse of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many vertues, choakes them all.

They that rather delight to decke their bodies then their soules, seeme men rather created for their bodies then their soules.

Excesse in vanity hath euer end.

Theft or violent death, euer waiteth at the heeles of excesse.

They neuer can bee carefull to keepe a meane in husbanding other mens wealth, which are careless in bestowing their owne substance vpon excesse.

To

To ſpend much beyond power, and hope much vpon promiſes, makes many men beggers which were left wealthy.

He that imployeth his ſubſtance in brauerie, ſhall quickly bring his eſtate to beggery.

The cauſe why brauery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt dearely, and conſume quickly, a faire woman that is vnchaſte, a rich Garment that hath many cuts, and a wealthy ſtocke on an ill husband.

A foole cloathed in a gay garment, if he get any courteſie, may thanke his weed and not his wit, *Archim.*

As the weed cannot be eſteemed precious, for the faire flowre which it beareth, ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be ouerthrowne with winde, Apparell conſumed with Moths, what folly is it then for men, to delight in that which the light winde can waſte, and the ſmall worme deſtroy?

He that waſteth his wealth to follow euery faſhion, and hateth his ſubſtance to maintaine his brauery, may be counted the mercers friend, the Taylers foole, and his owne foe, *Bias.*

Rich clothes are beggers weeds, to a diſcontented minde.

Brauery of Apparell is nothing worth if the mind be miſerable.

Deſire of that we cannot get, torments vs, hope of that we may haue, comforts vs, and the brauery of that we poſſeſſe, makes vs become proud.

As oyle being caſt vpon the fire, quencheth not the flame, ſo brauery beſtowed vpon the body, neuer humbleth the Soule.

As it is no wiſdome, in admiring the Scabbard to deſpiſe the blade; ſo it is meere folly, to praiſe a man for his brauery, and diſcommend him for his decencie.

Raine can neuer cauſe the Corne to bring foorth any fruit, which is ſowne vpon hard ſtones, nor ſpeech cannot perſwade a proud man, to become an enemy to braue apparell.

Gorgeous Garments are markes of Pride, and nets of rioteuſneſſe.

As a man would iudge one to be ill at eaſe, that weareth a plaiſter vpon his face, or one that hath beene ſcourged, to be puniſhed by the Law, ſo doth painting betoken a diſeaſed ſoule, marked with Adultery.

Woe to that Beauty, which ſleepeth not with the face, *Horace.*

If by the Ciuill Law, the Child may haue an action of the caſe againſt him, which ſhall deface the portrait of his Father; we will imagine how much it diſpleaſeth God, if by artificiall painting we ſeeke to correct his workemanſhip,

Paint-

Painting haſtens wrinckles before oldage come, *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kind of painting, artificiall garniſhing, and colouring of haire was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis
Sint procul á nobis iuuenes vt fœmina compta.

Of Boaſting.

Deſi. *Boaſting is a part of pride, wherein a man ſeeketh to extoll himſelfe vaine-gloriouſly, beyond his deſeruing, or the repute of the world of any action done.*

A Dogge that barketh much, will byte but little, and the man that vſeth to make great promiſes, wil yeeld but ſmall performance in the end.

Good wits are often hindered by ſhamefaſtneſſe, and peruerſe conceits are boldned by impudency.

Many mens threatnings, be more fearefull in hearing then hurtfull in effect.

Hee boaſteth in vaine of his great Linage, that hauing no goodneſſe in himſelfe, ſeeketh to bee eſteemed for the Nobility of his Anceſtors.

Great offers are often promiſed in words, and ſeldome performed in deeds.

There-

There be many which can boaſt of battails, that neuer fought in the fields.

Where the matter it ſelfe bringeth credit, a man of his gloſſe deſerueth ſmall commendation.

Great boaſt giueth leaſt courage, and many words are ſignes of ſmall wit.

Arrogancy is alwayes accompanyed with Folly, Audacity, Raſhneſſe, Inſolency, and ſolitarineſſe, *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly heart, *Bias.*

Creſſus, boaſting of his mighrie Armie, was prettily anſwered, It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truly bragge of what he hath, ſith what he hath may be loſt, *Eur.*

Tullie glorified, in that hee had amplified the Latine tongue.

The world can boaſt of nothing but vanity, neither can vanity bragge of any thing more then the end.

Hee that boaſteth himſelfe to know euery thing is moſt ignorant; and he that preſumeth to know nothing is wiſe, *Plato.*

Boaſt is but the ſcumme of thought, vaniſhing with fading pleaſure, and entertained by fooliſh obiects.

Great threatnings are like big winds, they bluſter ſore, but they end ſoone.

It

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where good wine is, there needs no Garland, and where vertues are there needs no commendation.

Of few words, inſue many effects; of much boaſting ſmall beliefes.

Thoſe that boaſt moſt, faile moſt, for deeds are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, then to bragge or to boaſt vaine-glorioully, any thing in our owne commendations.

Vanam gloriam ſemper ſequitur infamia, & qui inſolenter vtitur gloria incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem inclusit in clypeo* Minervæ, *cum inſcribere liceret.*

Of Nature.

Deſi. *Nature is that ſpirit or diuine reaſon, which is the efficient cauſe of naturall workes, and the preſeruing cauſe of thoſe things that haue being through the onely power of the heauenly Word, which is the werke maker of nature, and of the whole world: and hath infuſed into euery thing a liuely vertue and ſtrength, whereby it increaſeth, and preſerueth it ſelfe by a naturall faculty.*

Na-

NAture in despight of time, will frowne at abuse.

Nature hath a certaine predominant power ouer the mind of man.

The man that liueth obedient to Nature can neuer hurt himselfe thereby.

Actions wrought against Nature, reape Despight, and thoughts aboue Nature, disdaine.

As Art is a helpe to Nature, so is Experience the triall and perfection of Art.

As nature hath giuen beauty, and Vertue giuen courage, so Nature yeeldeth death, and vertue yeeldeth Honour.

Nature is aboue Art in the Ignorant, and Vertue aboue all thinges is esteemed of the wise.

It is hard to straiten that by art, which is made crooked by nature. *Peri.*

Nature is pleased in the Eye, Reason in the minde, but Vertue in both.

Consider what Nature requires, and not how much affection desires.

Nature guideth Beasts, but Reason ruleth the hearts of men.

Such as liue according to nature, are neuer poore, and according to the opinion of men, they are neuer rich: because Nature contenteth herselfe, and Opinion doth infinitely couet.

Philip, King *Alexanders* Father, falling vpon the Sands; and seeing there the marke and

print

print of his body, ſaid; How little a plot of ground is nature content with; and yet wee couet the whole world.

The God, which is God of Nature, doth neuer teach vnnaturalneſſe, S. P. S.

Nature is higher prized then Wealth, and the loue of Parents ought to bee more precious then dignity.

Fire cannot be hid in ſtraw, nor the nature of man ſo concealed, but at the laſt it will haue his courſe.

In nature nothing is ſuperfluous, *Ariſt.*

Where nature is vicious, by Learning it is amended, and where it is vertueus, by skill it is augmented.

There is no greater bond then dutie, nor ſtraiter Law then Nature, and where Nature inforceth Obedience, there to reſiſt, is to ſtriue againſt God, *Lactan.*

Liberall Sciences are moſt meet for liberal men, and good Arts for good Natures.

Nature without Learning and good bringing vp, is a blinde guide; Learning without nature, wanteth much; and Vſe without the two former, is vnprofitable.

Nature being alwayes in a perpetuall motion, deſireth to be driuen to the better part, or elſe ſhee ſuffereth her ſelfe to bee weighed downe as a ballance to the worſer.

Nature is our beſt guide, whom if we follow we ſhall neuer goe aſtray, *Ariſt.*

Nature friendly ſheweth vs by many ſignes what

what ſhe would, what ſhe ſeeketh, and what ſhe deſireth; but man by ſome ſtrange meane waxeth deafe, and will not heare what ſhee gently counſelleth.

Nature is a certaine ſtrength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

Quod ſatiare poteſt diues natura miniſtrat.
Quod decet infrænis gloria, fide caret:
Hoc generi hominum à natura datum, vt quæ in familia laus aliqua fortè floruerit, hanc fere qui ſunt eius ſtirpis (quod ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of Life.

Defi. *Life, which wee commonly call the breath of this world, is a perpetuall battaile, and a ſharpe skirmiſh, wherein wee are one while hurt with Enuy, another while with ambition, and by and by with ſome other vice, beſide the ſuddaine onſets giuen vpon our bodies by a thouſand ſorts of diſeaſes, and floudes of aduerſities vpon our ſpirits.*

LIfe is a pilgrimage, a ſhadow of ioy, a glaſſe of infirmity, and the perfect pathway to death.

All mortall men ſuffer corruption in their Soules, through Vice; and in their Bodyes, through Wormes.

It

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to liue, then not to know how to liue, *Saluſt.*

It is hard for a man to liue well, but very eaſie to dye ill.

If a good man deſire to liue, it is for the great deſire hee hath to doe good; but if the euill deſire to liue, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherin they haue according to their owne deſire, and doe nothing but follow their owne filthy luſts.

Mans life is like Lightning, which is but a flaſh, and the longeſt date of yeeres but a bauens blaze.

Men can neither inlarge their liues as they deſire, nor ſhun that death which they abhor, *Menan.*

A deteſtable life remoueth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and Death are in the power of the tongue, *Gueuara.*

The man that deſireth life, & feareth death ought carefully to gouerne his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans Life is a warfare, *Seneca.*

The

The mortall life which wee enioy, is the hope of life immortall, *Aug.*

An vndefiled life, is the reward of age, *Aug.*

No man is so old, but thinketh he may yet liue another yeere, *Hierom.*

The breath that maintaineth life, endeth it.

A good life is the readiest way to a good name, *Aurel.*

Better it is to be carefull to liue well, then desirous to liue long.

A long life hath commonly long cares annexed with it.

Most men in these dayes, will haue precepts to be ruled by their life, and not their life to be gouerned by precepts.

Fooles when they hate their life, will yet desire to liue, for the feare which they haue of death, *Crates.*

Mans life is lent him for a time, and he that gaue it, may iustly demand it when hee will.

They liue very ill, who alwayes thinke to liue.

To a man in misery, life seemeth too long, but to a worldly minded man liuing at pleasure, life seemeth too short, *Chilo.*

What a shame is it for men to complaine vpon God, for the shortnes of their life, when as they themselues, as short as it is do throgh riot, malice, murthers, care and Wars, make it much shorter, both in themselues and others, *Theophrastus.*

——hoc eſt
Viuere bis, vita poſſe priore frui
Eſt noſtra vino vita quam ſimillima
Aceſcit, eſt quam reliqua prima potior.

Of the Soule.

Defi. *The ſoule is a created ſubſtance inuiſible, incorporall, immortall, reſembling the image of her Creator, a Spirit that giueth life to the body, whereunto it is ioyned: a nature alwayes moouing it ſelfe, capable of reaſon and the knowledge of God to loue him as being meet to bee vnited to him through loue to eternall felicitie.*

THe greateſt thing that may be ſaid to be contayned in a little roome, is the ſoule in a mans body, *Plato.*

An holy and vndefiled Soule; is like Heauen, hauing for her Sunne, vnderſtanding, and the zeale of Iuſtice and Charitie, for the Moone, Faith; and Vertues for the Starres.

Euery ſoule, is either the Spouſe of Chriſt, or the adultereſſe of the deuil, *Chryſ.*

The minde is the eye of the ſoule, *Plat.*

The ſoule is compounded of vnderſtanding, Knowledge, and Senſe; from which all Sciences and Arts proceed, and from theſe ſhee is called reaſonable.

The Soule is diuided into two parts, the one

one Spirituall or Intelligible, where the discourse of reason is; the other brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting onely to dwell, where euill desires do inhabit.

The actions of the soule are will, iudgment, sence, conceiuing, thought, spirit, imagination, memory, vnderstanding.

The incomparable beauty of the soule, is Prudence, Temperance, Fortitude, & Iustice.

All the felicity of man, as well present as to come, dependeth on the soule, *Clem.*

The soule is the organ and instrument of God, whereby he worketh in vs, and lifteth vs vp to the contemplation of his Diuine power and Nature.

The sweeteſt rest and harbor for the soule, is a conscience vncorrupted.

The soule payeth well for hire in the body, considering what she there suffereth.

The soule of the iust man is the seate of Wisedome, *August.*

The body is the sepulchre of a dead soule.

The Soule is the breathing of GOD, *Ambroſe.*

If the soule be good, the stroake of death cannot hurt thee, for thy spirit shall liue blessedly in heauen, *Basil.*

As they that haue healthfull bodies easily endure both cold and heat, so they that haue a stayed and setled soule, haue the dominion

ouer

ouer anger, griefe, ioy, and all other their affections, *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtinesse of the body.

All mens soules are immortal, but the soules of the righteous are immortal and diuine, *Socrates.*

It is good to haue a regard to the health of the minde, that the body thereby may bee preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the minde, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God, dwelling in a mans body?

It is as great charity to edifie the soule, as sustaine the body, *Bernard.*

The nobility of the soule is alwaies to bee thought vpon.

The soule in the flesh, is as amongst thorns, *Bernard.*

The soule is the naturall perfection of the body, *Aurel.*

The body considereth nothing but what is present, the minde conceiueth what is past, and what is to come.

The soule of man is an incorruptible substance, apt to receiue either ioy or paine, both here,

heere, and elsewhere, *Solon.*

While the soule is in the company of good people, it is in ioy, but when it is among euil men, it is in sorrow and heauinesse.

As the body is an instrument of the soule, so is the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

Looke how much the soule is better then the body, so much more grieuous are the diseases of the soule, then the griefes of the bodie, *Diogenes.*

By the iustice of God, the soule must needs be immortall, and therefore no man ought to neglect it, for though the body die, yet the soule dieth not.

The delights of the soule, are to know her maker, to consider the words of heauen, and to know her owne state and being.

Tres vitales spiritus creauit Omnipotens: vnum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defi. *Senses are the powers of the soule and body in number fiue, Seeing, Hearing, Smelling, Tasting, and Touching.*

Of

Of Seeing.

Vlixes would neuer leaue, vntill the Eye, the Eare, the Mouth, and euery sense of his Auditors were full.

The Eyes were giuen to men, to bee as it were their watch-towres and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eie, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an errour.

The sight, the affection, and the hands are instruments to gather bribes.

What can saying make them beleeue, whom seeing cannot perswade? S.P.S.

A wanton eye, is the messenger of an vnchaste heart, *August.*

Marcus Varro was sirnamed *Strabo*, for his quicke sight, that from *Lilibeum* a Prouince in *Sicilia*, he could tel the number of the saile of ships which came out of the Hauen of *Carthage.*

He that is borne blinde, is wiser then the deafe or dumbe, *Aristotle.*

Blindnesse it selfe commends the excellency of sight, *August.*

The Eye is the most precious part of the body, and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the soule, which is lodged in it.

The

The ſight is the chiefeſt ſenſe, and the firſt miſtris that prouoketh men forward, to the ſtudy, and ſearching of knowledge and Wiſedome.

By hearing, not ſeeing, wee come to the knowledge of truth.

Hearing is the preparation of the ſight, *Bernard.*

The which the eye ſeeth, the heart is often gricued at.

The ſenſe of the eyes anſwereth to the element of fire.

Man onely of all creature ſeeth, and contemplateth at once.

Nihil eſt difficilius quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

Hearing.

THe Eare tryeth the words, as the mouth taſteth meat.

To whomſoeuer at the firſt the ſenſe of hearing is denied, to them the vſe of the tongue ſhall neuer be granted.

As a ſtone caſt into the water, maketh many rounds, ſo a ſound which is begotten in the ayre, hath his circles, which are multiplied vntill they come to the eare, *Ariſtotle.*

The eares of a man, and the eares of an Ape, are not to be mooued,

Plinie

Plinie writeth a wonderfull example of the ſenſe of Hearing; that the battell which was fought at Sybaris, the ſame was heard at Olympia, the places being aboue fiue hundred miles diſtant.

The Senſe of Hearing, is anſwerable to the element the ayre.

(*ſciunt.*

Qui audiunt audita dicunt, qui vident, plane
Auris prima mortis ianua, prima aperiatur & vita, Bernardus.

Smelling.

THe ſenſe of ſmelling is meerely conioyned with the ſenſe of taſting.

The ſenſe of Swelling, is not only for pleaſure but profit.

Albeit euery thing that ſmelleth wel, hath not alwaies a good taſte; yet whatſoeuer a man findeth good to his taſte, the ſame hath alſo a good ſmell; and that which is found to haue an ill reliſh, the ſame hath alſo a bad ſmell.

Sweet ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſlinking ſauours are very hurtfull for the ſame.

The ſenſe of Smelling agreeth with the ayre and fire; becauſe ſmels are ſtirred vp by heate, as ſmoke by fire; which afterward by meanes of the ayre, are carryed to the ſenſe of Smelling.

Non bene olet, qui bene semper olet.
Odorem morum fama dijudicat colore conscientiæ, Bernardus.

Tasting.

THe sence of taste, is that sense whereby the mouth iudgeth of all kindes of taste.

He that hath not tasted the things that are bitter, is not worthy to taste the things which are sweeter.

The iudgement of taste is very necessary for mans life, and especially for the nourishment of all liuing creatures, because all things which earth bringeth forth, are not good for them.

This sense of Tasting answereth to the Element of ayre.

Intellectus saporum est cæteris in prima lingua, homini in palato.
Gustus mercatum inuiat, Euripides.

THe sense of Touching answereth the Element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together, and throughout, and such as takes more fast and surer hold then any of the rest.

The

The ſenſe of Touching although it be the laſt, yet is the ground of all the reſt, *Ariſtotle.*

One may liue without ſight, hearing, and ſmelling, but not without feeling.

Senſuum ita clara iudicia & certa ſunt, vt ſi optio naturæ noſtræ detur, & ab ea Deus aliquis requirat, contentane ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid, non videam quod quærat amplius, Cicero.

Nos Aper auditu, Linx viſu, Simia guſtu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Deſi. *Our children are the naturall and true Iſſues of our ſoule, of the ſame mould and temperature, begot by the worke of Nature, and made by the power of the Almighty.*

CHildren are a bleſſing of God, beſtowed vpon man for his comfort.

Children according to their bringing vp, prooue either great ioy, or great griefe to their Parents.

He is happy, that is happy in his children.

When wee behold our children, wee ſee a new light, *Theocritus.*

A good ſonne is a good Citizen, *Stob.*

That child is not bound in duty to his parents, of whom he neuer learned any vertuous inſtruction.

Whatſoeuer good inſtructions Children learne in their youth the ſame they retaine in their age.

The wicked example of a Father, is a great prouocation of the ſonne to ſinne.

Nothing is better to bee commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their laſciuious and vngodly education, grow in time to bee perſons moſt monſtrous and filthy in conuerſation of liuing.

The fault is to be imputed vnto the parents if children for want of good bringing vp, fall to any vnhoneſt kinde of life.

As thoſe men which bring vp horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any Vertue, but becauſe their mindes by them are made apt to receiue any Vertue, *Seneca.*

Thoſe Children which are ſuffered either to eat much, or ſleepe much, bee commonly dul-witted, and vnapt to learne.

As waxe is readie and pliant, to receiue any kinde of figure or print; ſo is a yong child apt to receiue any kind of learning.

The childe that hath his minde more conſtant

ſtant then his yeeres, yeelds many hopes of a ſtayed and toward age.

Hee that letteth his ſon runne at his owne liberty, ſhall finde him more ſtubborne then any head-ſtrong Colt, when hee commeth to be broken, *Bias.*

The beſt way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper, nor cleaueth faſter in the mind of man, then thoſe rules, which he learned when he was a child.

That ſonne cannot but proſper in all his affaires, which honoureth his Parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou waſt young.

Thou haſt liued long enough, if thou haſt liued to relieue the neceſſity of thy Father in his old age.

The Law of nature teacheth vs, that we ſhould in all kindneſſe loue our Parents.

Thoſe Children that denie dutifull obedience vnto their Parents, are not worthy to liue.

Solon made a Law, that thoſe parents ſhould not be relieued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to Children, becauſe if they ſee no vncomelineſſe,

they shall be inforced to follow goodnes and vertue, *Xenophon.*

The Lacedemonians answered *Antipater*, that they would rather die, then giue him their Children, which hee demanded for Hostages; so great account made they of their education.

Such as leaue great riches to their children, without seeing them brought vp honestly, are like vnto them that giue much Prouender to yong Horses, but neuer breake them at all, for so they waxe fat, but vnprofitable, *Socrates.*

He which maketh his sonne worthy to bee had in estimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that which they should doe when they are men, *Aug.*

No punishment can bee thought great enough for that childe, which should offer violence to his Parents; whom (if there were occasion offered) he should be ready to defend with losse of his owne life.

Striue not in words with thy Parents; although thou tell the truth.

Solon being asked why he made no meanes for Parricides; answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnam possidet religionem paternus, maternusque sanguis: ex quo si qua macula concepta est, non

modo

modo elui non poteſt, verum eo vſque permanat ad animum, vt ſummum furor, atque amentia conſequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man: then do men grow in body, in ſtrength and reaſon, in vice and vertue, and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be diſcerned, by reaſon of the ignorance of his age.*

THe deedes that men commit in their youth, were neuer yet found ſo vpright and honeſt, but it was thought more praiſe-worthy to amend them then to declare them.

Youth that heretofore delighted to try their vertues in hard Armors, take now their whole delight and content in delicate and effeminate Amours.

Wantonneſſe, liberty, youth, and riches, are alwayes enemies to honeſty, *Solon.*

Youth going to warres, ought to feare nothing but good and euill renowne, *Eur.*

It is very requiſite that youth bee brought vp in that part of Learning, which is called Humility, *Lactan.*

A man followeth all his life long his firſt addreſſing in his youth, as if a tree bloſſome not in the ſpring, it will hardly beare fruit in Autumne.

As the Cypreſſe tree, the more it is watred, the more it withereth, and the oftner it is lopped, the ſooner it dieth, ſo vnbridled youth, the more it is by graue aduice counſelled, or due corrections controlled, the ſooner it falleth to confuſion.

Where Vice is embraced in youth, there commonly Vertue is neglected in Age, *Cicero.*

Youth fireth his fancy with the flame of luſt, and old age fixeth his affections with the heat of loue.

Young yeeres make their account onely of the gliſtering ſhew of Beauty, but gray haires reſpect onely the perfect ſubſtance of Vertue.

The minde of a young man is momentary, his fancy fading, his affections fickle, his loue vncertaine, and his liking as light as the wind, his fancie fiered with euery new face, and his minde mooued with a thouſand ſundrie motions, loathing that which of late he did loue, and liking that for which his louing mind doth luſt, frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth are cauſes of repentance in old age.

Cupid alloweth none in his Court, but young that can ſerue, freſh and beautiful to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and valiant to reuenge his miſtreſſe iniuries.

The

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and vnsauoury in the smell.

Youth, if it blush not at beauty, and carry an antidote of wise dome against flattery, folly will bee the next Haven hee shall harbour in.

He that in youth guideth his life by reason, shall in age finde the ready foot-path from ruine, *Theopom.*

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Yong willowes bend easily, and greene wits are intangled suddenly.

So tutor youth, that the sinnes of age bee not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honest manners.

Noble wits corrupted in their youth with vice, are more vngracious then Peasants are borne barbarous.

Youth well instructed, maketh age wel disposed.

Hee is most perfit, which adorneth youth with Vertues, *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth, no age nor fortune can out-weare.

Examples are the best Lessons for youth.

The humour of youth is, neuer to thinke

that good, whose goodnes he seeth not, S.P.S.

The death of youth is a shipwracke.

Youth ought to vse pleasure and recreation, but as naturall ease and rest.

The instructions which are giuen to youth, ought not to be tedious; for being pithy and short, they wil the sooner heare them, and the better keepe them.

Yong men are no lesse bound to their Tutors for the vertues they teach them, then to their Parents for the life they gaue them.

Semper magno ingenio adolescentes reprehendi potius à gloria quam inuitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenij laudibus.

Vicina est lapsibus iuuentus, quia verarum æstus cupiditatum feruore calentis ætatis inflammatur.

Of Musicke.

Defi. *Musicke is an insearchable and excellent art, in which by the true concordance of sounds, a sound of harmony is made, which reioyceth the spirits, and vnloadeth griefe from the heart, and consisteth in time and number.*

THe most commendable end of Musicke, is the prayse of God.

Disagreeing Musicke and vaine pastimes, are the hindrance of delight.

The brutish part of the soule, depending of

of the feeding beast without reason, is that which is pleased and ordered by sounds and musicke.

Musicke is fitter for funerals then feasts, and rather meet for passions of Anger then dalliance and delight, *Eur.*

Musicke vsed moderately, like sleepe, is the bodies best recreation.

Loue teacheth musicke, though a man bee vnskilfull, *Plut.*

Musicke is the gift of God.

The better Musicke, the more delighted in.

To sing well, and liue ill, is abominable before God.

Nothing rauisheth the minde sooner then musick, and no musicke is more sweet then mans voyce.

There is no law to be compared with loue, nor any Art to the Art of Musicke.

The ignorance of musicke, hindreth the vnderstanding of the Scriptures.

One day takes from vs the creditt of a hearer, and one musicke extinguisheth the pleasure of another.

Musicke ouercommeth the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor musicke no musicke without Art.

Musicke is a comfort to the minde, oppressed with melancholy.

That musicke loseth most his sound & grace,

Which

which is bestowed vpon a a deafe man,

It is impossible with great strokes to make sweet Musicke.

The loud sound of Drummes and Trumpets, is counted a Captaines warfaring Musicke, *Bias.*

Shame and danger are prides musicians.

Hope is griefes best musicke, and ouercomes the desire of the soule.

Musicke ouer our soules is both Queene and Mistresse.

All things in this world is but the musicke of inconstancy.

Musicke which comforts the minde, hath power to renew melancholy.

All things loue their likes, and the most curious eare, the delicatest musicke.

Too much speaking hurts, too much galling smarts, and too much musicke gluts and distempereth.

Youth ought to exercise themselues in musicke, and to imploy their time in those harmonies which stirre vp to commendable operations and moral vertues, tempering desire, greedines and sorrowes; forasmuch as musicke consisteth in certaine proportions, and concord of the voyce.

Musicke is the Load-stone of fellowship, the the cheerefull reuiuer of dulled spirits, and sole delight of dancing.

Siluestres homines sacer interpresque Deorum,
Cædibus & fœdo victu deterruit, Orpheus.

Dictus

Dictus ob id lenire Tigres rabidosque Leones.
Vt quidem magnetes ferrum attrahunt, at Theamedes qui in Æthiopia nascitur ferrum abigit, respuitque: Ita est musicæ genus quod sedet affectus, est quod incitet.

Of Dancing.

Defi. *Dancing is an actiue motion of the body, which proceedeth from the lightnes of the hart iudicially obseruing the true time and measure of musicke.*

TIme and Dancing are Twins, begot together, Time the first-borne, being the measure of all mouuing, and Dancing the mouing of all in measure.

Dancing is loues proper exercise.

Dancing is the child of musicke and Loue.

Loue brought forth the three Graces, with hand in hand, dancing an endles round, and with regarding eyes, that still beware that there be no disgrace found among them.

Daneing is the faire character of the worlds consent, the heauens great figure, and earths ornament.

The Virgins of Basil, on the festiuall daies vse to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacy, Idlenesse, and Lasciuiousnesse being auoyded, they become the Mothers of well knit, and manly children, *Facun.*

Pyr-

Pyrrhus play, which he inuented in Crete for the Souldiers to exercise themselues in Armes, wherein hee taught diuers gestures, and sundry shifts in moouings, whence first proceeding much: the vse of Warres was a a kinde of Dancing in Armes, as *Dionysius Halycarnassæus*, in his seuenth Booke testifieth.

When the Mermaids dance and sing, they meane certaine death to the Mariner.

When the Dolphins dance, some dangerous storme approacheth.

The soberer and wiser sort among the Heathen, haue vtterly disliked dancing; and among the old Romanes, it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and excesse.

Semphronia a Romane Lady, although fortunate in Husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciuiousnesse, for more then necessary expertnesse in footing a Dance.

Plato and *Aristippus* being inuited to a Banquet of *Dionysius*, and being both by him commanded to array themselues in Purple, and to dance, *Plato* refused with this answer, I am borne a man, and know not how to demeane my selfe in such womanish effeminacy. *Aristippus* arrayed himselfe in Purple, and prepared himselfe to dance, with this answer:

At

At the Solemnities of our Father *Liber* a chaſte minde knoweth not how to bee corrupted.

Calyſthenes, King of Sicyon, having a daughter marriageable, commanded that it ſhould bee proclaimed at the Games of Olympus, that hee that would bee counted *Calyſthenes* Sonne in Law, ſhould within ſixtie dayes repaire to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tiſander* ſeemed the fitteſt: but when hee had trod the Laconique and Attique Meaſure, and had perſonated them with his legs and armes, *Calyſthenes* ſtomaking it, ſaid, O thou Sonne of *Tiſander*, thouhaſt danced away thy mariage.

Albertus the Emperour, Father of *Ladiſlaus*, was wont to ſay that hunting was the exerciſe of a man, but dancing of a woman.

Fredericke, the third Emperour of Rome, would often vſe to ſay, that he had rather bee ſicke of a burning Feauer, then giue himſelfe to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to taxe the frenchmen of great lightneſſe, who the more ancient in yeeres they waxed, the more they delighted themſelues, with vaine and frantike dancing.

The ſame *Alphonſus*, when he had beheld a woman dance very laſciuiouſly and impudently, Behold, quoth he, by and by *Sibylla* will

will deliuer an Oracle. He reputing dancing to be a kind of frantikeneſſe; *Sybilla*, the Propheteſſe neuer yeelding any Oracle, except poſſeſſed firſt with a furie.

The ſame noble King, hearing that *Scipio* was wont to recreate himſelfe with dancing, ſaid, that a dancer did differ nothing from a mad man, but onely in the length of time, the one being mad ſo long as he liueth, the other whilſt he danceth, *Alphon.*

The Romanes, Lacedemonians, and other wel ordered Common-wealths, baniſhed out of their Countries all vaine pleaſure, and aboue all, dancing; as ſeruing for none other vſe, but to effeminate young men, and to allure them to vice.

No man Danceth, except he bee drunke or mad, *Tully.*

The Vertuous Matrons by Dancing haue oftentimes loſt their Honours, which before they had long nouriſhed, and Virgins by it learne that which they had beene better neuer to haue knowne, *Petrarch.*

Tullie, finding fault with an enemy of his, called him in deriſion, a braue Dancer.

They which loue dancing too much, ſeeme to haue more braines in their wit then their head, and thinke to play the fooles with reaſon, *Terence.*

A lamentable tune is the ſweeteſt muſicke to a woefull minde, S.P.S.

Muſicke is the ſweet meate of ſorrow.

In

In the ſea of Hiſtories, mention is made of an Archbiſhop of Magdeburge, who broke his necke dancing with a Damſel.

Hee Danceth well, to whom Fortune pipeth.

Socrates, which was pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his olde age to learne to dance, extolling dancing with wonderfull prayſes.

It is neceſſary that our foot-ſteps be as well ruled, as our words ought to bee.

God threatned the daughters of Sion, for that they went winding and prancing, making their ſteps to be heard againe.

Apud antiquos tanto in pretio habita eſt ſaltatio, vt populi præſides & Anteſignani præſaltorum nomine honorarentur. (*net.*

Saltatio non ad pudicos, ſed ad adulteros perti-

Of Man.

Deſi. *Man is a creature made of God, after his owne Image, iuſt, holy, good, and right by nature, and compounded of ſoule and body: of ſoule, which was inſpired of God with ſpirit and life, and of a perfect naturall body, framed by the ſame power of God.*

A Man may bee without fault, but not without ſinne, *Aug.*

Man

Man was created to ſet forth the glory of his Creatour, and to ſpeake and doe thoſe things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelfe, *Hero.*

Mans nature is deſirous of change.

Man was wonderfully created, more wonderfully redeemed, *Auguſt.*

Man is the Example of Imbecility, prey of Time, ſport of Fortune and Enuy, the Image of vnconſtancy, and the very ſeate of Flegme, Choler, and Rheumes, *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, and a wicked man that which is wicked, *Chryſ.*

Man is ſo excellent a creature, that all other creatures are ordained for his vſe.

The duty of man conſiſteth in knowing of his own nature, in contemplating the diuine Nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to euill then goodnes, and in their actions are fraile and vnconſtant as the ſhadow of ſmoke.

The end of mans knowledge is Humiliation and glory, *Bonauen.*

Man wilfully minded, depriueth himſelfe of all happineſſe.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men the greateſt miſchiefs are incident.

What

Whatsoeuer chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death: euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire, and an opinion; the first body-bred, leading to pleasure; the other soule-bred, leading to good things, *Cicero.*

Opinion and desire hold in man great controuersies, for when opinion is Victor, then he is sober, discreet and chaste, but when desire ouercometh, hee is riotous, wilde, and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded; the body of man being earth, shall returne to earth; and the soule being immortall, shall enter into immortality.

A man that passeth his life without profit, (as one vnworthy to liue) ought to haue the rest of his life taken from him, *Plato.*

As much as a man is from head to foot, so much is hee betweene his two longest fingers ends

ends and armes ſtretched, *Plinie.*

All men are by nature equall, made all of the earth by one Worke-man, and howſoeuer we deceiue our ſelues, as deare vnto God is the poore Peaſant as the mightie Prince, *Plato.*

Miſery then ſeemeth to bee ripe for man, when he hath age to know miſery.

The Philoſophers knew mans imperfe%ions, but could neuer attain to know the true cauſe of them.

Nonne vides hominum vt celſos ad ſidera vultus
Sublulerit Deus ac ſublimia finxerit ora, (rum,
Cum pecudes volucrumq́ genus formaſq́ fera-
Seguem atq́ obſcœnam paſſim ſtrauiſſet in al-
(vum?

Of Choice.

Defi. *Choice doth belong vnto the minde, and is eyther of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes ioyned with reaſon.*

HEe that makes his choice without diſcretion, doth ſow his Corne hee wots not when, and reapes heeknowes not what.

It is better to brook an inconuenience then a miſchiefe; and to be counted a little fond, then altogether fooliſh.

In chuſing a Wife, chuſe her not for the

ſhape

ſhape of her body, but for the good qualities of her minde; not for her outward perſon, but her inward perfection.

He that chuſeth an Apple by the skin, and a man by his face may be deceiued in the one and ouer-ſhot in the other.

He that is free, and willingly runneth into Fetters, is a Foole, and whoſoeuer becometh Captiue without conſtraint, may be thought either wilfull or witleſſe.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſedome, *Theopom.*

If thou chuſe Beauty it fadeth, if Riches, they waſte, if friends, they waxe falſe, if wiſdome ſhe continues.

Chuſe thy friend not by his many vowes, but by his vertuous actions: for who doth well without boaſt, is worthy to bee counted a good man; but hee that vowes much, and performes nothing, is a right Worldling, *Chilo.*

In chuſing a Magiſtrate, reſpect not the Riches he hath, but the Vertues he enioyeth; for the rich man in Honor, feareth not to couet, the vertuous man in all Fortunes, is made for his Country, *Solon.*

It is a preſage of good Fortune to young Maydens, when flowers fall from their Hats, Falſhood from their Hearts, and Inconſtancy from their choice.

Choice is ſoone deceiued in theſe three things

things, in Brokers wares, Courtiers promises, and Womans constancie.

Iealousie, is the fruit of rash election, S. P. S.

We chuse a faire day by the gray morning, the stout moyle by his sturdy lims, but the choice of pleasures, we haue not election, sith they yeeld no vse, *Bodinus.*

Zeno, of all vertues made his choice of silence; for by it, saith he, I heare other mens imperfections, and conceale mine owne.

All sweet choice is sowre, being compared with the sowre choyce of sweet loue.

Who chuseth loue, chuseth feare and teares.

After the choice of a momentary pleasure, ensueth an endlesse calamity.

Artimesia the Queene, being demanded, what choice should bee vsed in loue, quoth she, imitate the good Lapidaries, who measure not the nature of the stone by the outward hiew, but by the inward vertue.

So many Countries, so many lawes, so many choices, so many seuerall opinions.

He that chuseth either loue or loyalty, will neuer chuse companion.

A little packe becomes a small pedler, and a meane choice an humble conceit.

Electio non est de præterito sed de futuro, Plu.

Liber esse non potest, cui affectus imperant & cupiditates dominantur.

Of Marriage.

Defi. *Mariage being the chiefe ground and preſeruation of all ſocieties, is nothing elſe but a communion of life betweene the Husband and the Wife, extending it ſelfe to all the parts that belong to their houſe.*

NVptiall faith violated, ſeldome or neuer ſcapes without reuenge, *Cra.*

There is no greater plague to a marryed Woman, then when her husband diſchargeth on her backe all her iarres, quarrels and paſſions, and reſerueth his pleaſures, ioyes and company for another.

Let men obey the Lawes, and women their Husbands wils, *Socra.*

Barren mariages haue many brawles, *Baſil.*

Humble wedlocke, is better then proud Virginity, *Aug.*

It is not meet that yong men ſhould marry yet, and old men neuer, *Diog.*

Mariage is an euill to be wiſhed.

A woman without dowry, hath no liberty to ſpeake, *Eurip.*

Vnhappy is that man that marrieth being in pouerty.

A woman bringeth a man two ioyfull daies, the firſt her mariage, the ſecond her death, *Stobæus.*

A man in making himſelfe faſt, vndoeth himſelfe.

Old

Old Age and Marriage are alike, for wee desire them both, and once possessed then we repent, *Theod.*

Giue thy Wife no power ouer thee for if thou suffer her to day to tread vpon thy foot, shee will not sticke to morrow to tread vpon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sonnes, to trauell but one day; to marrie one vertuous Daughter, to trauell ten yeares, *Aurel.*

No man suffereth his Wife much, but he is bound to suffer more, *Aurel.*

The Grecian Ladies counted their yeeres from their Marriage, not their birth, *Hom.*

The Caspians made a Law, that he which maried after he had passed fifty yeares, should at the common Assemblies and Feasts, sit in the lowest and vilest place; as one that committed a fact repugnant to Nature, terming him nought else but a filthy aud doting old Leacher.

Hee that marieth one faire and dishonest, weddeth himselfe to a world of miseries, and if to one beautifull and neuer so vertuous, yet let him thinke this, he shall haue a woman, and therefore a necessary euill.

Such as are desirous to marrie in hast haue often times sufficient time to repent at leisure.

If thou marie in age, thy Wiues fresh colours will breed in thee dead thoughts and

suspi-

ſuſpition, and thy white haires her lothſomneſſe and ſorrow.

Cleobolus meeting with his Sonne *Ireon*, ſolemnizing the Ceremony of Mariage, gaue him in his hand a branch of Henbane: meaning by this, that the vertuous diſpoſition of a wife is neuer ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in mariage, is often an enemie to loue, *Bias.*

The roundeſt Circle hath his Diameter, the fauourableſt aſpects their incident oppoſitions, and mariage is qualified with many trifling griefes and troubles.

He that marries himſelfe to a faire face, ties himſelfe oftentimes to a foule bargain, *Bias.*

A good Husband muſt bee wiſe in words, milde in conuerſation, faithfull in promiſe, circumſpect in giuing counſel, carefull in prouiſion for his houſe, diligent in ordering his goods, patient in importunity, iealous in bringing vp his youth.

A good wife muſt bee graue abroad, wiſe at home, patient to ſuffer, conſtant to loue, friendly to her Neighbors, prouident for her houſehold, *Theophraſtus.*

Mariage with peace, is this Worlds Paradiſe; with ſtriſe this lifes purgatory.

Silence and patience cauſeth concord betweene maryed couples.

It is better to marry a quiet Foole, then a witty Scold.

In mariage, rather inquire after thy Wiues good conditions, then her great Dowrie.

Spirituall Mariage beginneth in Baptisme, is ratified in goodlife, and consummated in a happy death.

Thales seeing *Solon* lament the Death of his Sonne, said, that for the preuention of such like troubles, hee refused to bee married.

Hee which would faine finde some meanes to trouble himselfe, needs but to take vpon him either the gouernment of a Shippe or a Wife, *Plaut.*

A chaste Matrone, by obeying her Husbands will, hath rule ouer him.

The first coniunction of mans society, is man and wife.

Qui cogitat de nuptijs, non cogitat bene,
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum sit hac mortalibus.
Dotatam enim, si forte pauper duxerit:
Non iam ille coniugem, sed habet heram sibi
Cui seruit: at si pauper aliquam duxerit:
Nil afferentem, seruus ille rursum erit,
Dum victum vtrique non sibi tantum parat.
Duxit ne fœdam? vita dehinc acerba erit:
At iam pigebit ingredi limen domus.
Duxit formosam? nihilo erit hæc magis
Sui maritj quam sui vicini.
Ita in aliquo nec esse est vt incidat malum.

Of

Of Chastity.

Defi: Chastity is the beauty of the soule and puritie of life, which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keepe their bodies cleane and undefiled and it consisteth either in sincere Virginity, or in faithfull matrimony.

CHastity is of small force to resist, where wealth and dignity ioyned in league are armed to assault.

Pure chastity is beauty to our soule, grace to our bodies, and peace to our desires, *Solon.*

Frugality is the signe of chastity.

Chastity in Wedlocke is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soule, whose companion is fortitude, *Amb.*

Chastity is of no account without Humility, nor humility without chastity, *Greg.*

Chastity is the seale of Grace, the staffe of Deuotion; the marke of the iust, the crown of Virginity, the glory of life, and a comfort in Martyrdome.

Chastity groweth cheap, where Gold is not thought deare.

The first degree of Chastity, is pure Virginity, the second, faithfull Matrimony.

Idlenesse the enemy to Chastity.

As Humility is necessary, so Chastity is honourable.

Chaſtity, Humility, and Charity, are the vnited Vertues of the ſoule.

Chaſtity without charity, is a Lampe without Oyle.

Chaſtity and Modeſty, are ſufficient to inrich the poore; rather make choice of honeſty and manners, then looſenes of behauior, with great Lands and rich poſſeſſions.

Chaſtity is knowne in extremity, and crowned in the end with eternity.

If Chaſtity bee once loſt, there is nothing left praiſe-worthy in a woman, *Niph.*

The firſt ſtep to Chaſtity, is to know the fault, the next to auoyd it.

Though the body be neuer ſo faire, without Chaſtity it cannot be beautifull.

Beauty by Chaſtity, purchaſeth praiſe and immortality.

Beautie without Chaſtitie is like a Mandrake Apple, comely in ſhew, but poyſonfull in taſte.

Feaſts, Dances, and Playes, are prouocations to Inchaſtity, *Quint.*

Beauty is like the flowers of the ſpring, and Chaſtitie like the ſtarres of Heauens.

Where neceſſity is ioyned vnto Chaſtitie, there authority is giuen to vncleanneſſe: for neither is ſhee chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtayned. *Aug.*

A wandring eye, is a manifeſt token of an vnchaſte heart.

Gra-

Gracious is the face that promiseth nothing but loue, and most celestiall the resolution that liues vpon Chastity.

The true modesty of an honest man, striketh more shame with his presence, then the sight of many wicked and immodest persons can stirre to filthines with their talkings.

Chastity with the reines of reason bridleth the rage of Lust.

Doe not say that thou hast a chaste minde, if thine eye be wanton, for a lasciuious looke is a signe of an inconstant heart, *Ben.*

Amongst all the conflicts of a christian soule none is more hard then the wars of a chaste minde, for the fight is continuall, and the victory rare, *Cyprian.*

A chaste eare cannot abide to heare that which is dishoneſt.

——nulla reparabilis arte
Læsa pudicitia est: deperit illa semel:
Lis est cum forma magna pudicitia.

Of Conscience.

Defi. *Content is a quiet and setled resolution in the minde, free from Ambition and Envy, ayming no further then at those things already possessed.*

COntent is great riches, and patient pouerty is the enemy of Fortune,

Better it is for a time with content to preuent danger, then to buy fained pleasures with Repentance.

He that cannot haue what he would, must be content with what he can get.

Content is sweete sawce to euery dish, and pleasantnesse a singular portion to preuent a mischiefe.

Content is more worth then a Kingdome, and Loue no lesse worth then life.

A Wise man preferreth content before riches, and a cleare mind before great promotion.

Misery teacheth happy content, *Solon.*

What can be sweeter then content, where mans life is affored in nothing more then in wretchednesse.

Content makes men Angels, but pride makes them deuils

Many men lose by desire, but are crowned by content, *Plato.*

To couet much, is misery, to liue content with sufficient is earthly felicity.

To will much is folly, where ability wanteth; to desire nothing, is content, that despiseth all things.

The riches that men gather, in time may faile, friends may waxe false, hope may deceiue, vaine glory may tempt, but content can neuer be conquered.

Content is the blessing of Nature, the salue of pouerty, the master of Sorrow, and the

the end of Miſerie.

To liue, Nature affordeth, to liue content, Wiſedome teacheth.

Content, though it loſe much of the world, it partakes much of God

To liue to God, to deſpiſe the World, to feare no miſery, and to flye flattery, are the enſignes of Content.

What wee haue by the World, is miſery, what wee haue by Content, is Wiſedome, *Aurel.*

The eyes quiet the thoughts Medicine, and the deſires Mechridate, is Content.

To bee content, kils aduerſity if it aſſault, dries teares if they flow, ſtayes wrath if it vrge, winnes Heauen if it continue.

He is perfectly content, which in extremes can ſubdue his owne affections.

No Riches are comparable to a contented minde, *Plut.*

He that is patient and content in his troubles preuenteth the poyſon of euill tongues in their lauiſh talkings.

Content and Patience are the two vertues, which conquer and ouerthrow all Anger, Malice, Wrath, and backbiting.

To liue content with our eſtate, is the beſt meanes to preuent ambitious deſires.

——*Nemo quam ſibi ſortem*
Seu ratio dederit ſeu ſors obiecerit, illa
Contentus viuit, Horace. *Viuitur parvo bene.*

Of Constancie.

Defi. *Constancie is the true and vnmooueable strength of the minde, not puffed vp in prosperity, nor depressed in aduersitie, it is sometimes called stability and perseuerance sometimes pertinacie, the last of the parts of Fortitude.*

CONstancie, except it be in truth, and in a good cause, is Impudencie.

It is the part of Constancie, to resist the dolors of the mind, and to persevere in a well deliberated action, *Arist.*

Constancie is the health of the minde, by which is vnderstood the whole force and efficacie of Wisedome, *Cic.*

He that hath an inconstant minde, is either blinde or deafe.

Constancy is the Daughter of Patience and Humility, *Niphus.*

Constancy is the meane betweene elation and dejection of the minde, guided by reason, *Plato.*

Constancy is onely the *Nepenthes*, which who so drinketh of, forgetteth all care and griefe.

Nothing in the world sooner remedieth sorrowes then constancy and patience, which endureth aduersity and violence, without making any shew or semblance, *Agrippa.*

It is the lightnesse of the wit, rashly to promise

mise what a man will not, nor is not able to performe, *Cassiodorus.*

The blessed life is in Heauen, but it is to be attained vnto by perseuerance.

It is a great shame to be weary of seeking that which is most precious, *Plato.*

Many begin well, but few continue to the end, *Ierom.*

Perseuerance is the onely Daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man shall see God, *Bern.*

Perseuerance is the Sister of Patience, the Daughter of Constancy, the friend of Peace, and the bond of Friendship.

Not to goe forward in the way of God, is to goe backward.

The constant man in aduersity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine hee runneth that fainteth before he come to the Goale, *Greg.*

The vnconstant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to Constancie, is by Wisedome.

A constant minded man is free from care and griefe, despising death, and is so resolued to endure it, that he remembreth all sorrowes to be ended by it, *Tully.*

Constancy is the ornament of all Vertues.

Hee is not to bee reputed constant, whose

mind taketh no fresh courage in the midst of extremities. *Bern.*

Rarae felicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia. Demost.

Tarde aggredi, & quod aggressurus sis, perseueranter prosequere.

Of Religion.

Defi. *Religion is a iustice of men toward God, or a Diuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man it is the ground of all other vertues, and the onely meanes to vnite and reconcile man vnto God, for his Saluation.*

NO errour is so dangerous, as that which is committed in Religion, for asmuch as our saluation, quiet and happinesse consisteth thereon.

Man was created for the seruice of God, who ought about all things to make account of Religion.

If it bee a lewd part to turne the Trauceller out of his way, and so to hinder him in his iourney, then are such as teach false doctrine much more to bee detested; because through such a mischiefe, they leade men to destruction, *Aug.*

Saint *Augustine* reproueth *Varro* and *Pontifex Scaeuola*, who were of opinion, that it was very expedient men should bee deceiued in Religi-

Religion, becauſe that there is no felicity or certaine reſt, but in the full aſſurance thereof; and in an infalliable truth, without Diuinity and the Doctrine of God, none can take any principle at all in the Diſcipline of manners.

The word is a medicine to a troubled ſpirit, but being falſely taught, it proueth a poyſon, *Bern.*

Religion is like a ſquare or ballance, it is the Canon and rule to liue well by, and the very Touch-ſtone which diſcerneth the Truth from falſhood.

The ancient Fathers haue giuen three principall markes, by which the true Religion is knowne; firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his word, thirdly that it reconcileth that man vnto him which followeth it.

Vices border vpon Vertues, Superſtition vpon Religion, Prodigality vpon Bountie.

The true worſhip of God conſiſteth in Spirit and Truth, *Chryſoſt.*

Where Religion is, Armes may eaſily bee brought, but where Armes are without Religion, Religion may hardly be brought in.

There can be no ſurer ſigne of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion, where the Word of God is wanting.

Thoſe men are truely religious, which refuſe the vaine and tranſitory pleaſures of the World:

World, and wholly set their minds on diuine Meditations.

He which is negligent, and ignorant in the Seruice of the Creatour, can neuer be carefull in any good cause.

Religion doth linke and vnite vs together, to serue with willingnesse one God Almighty. It is the guide of all other vertues, and they who doe not exercise themselues therein, to withstand all false opnions, are like those Souldiers which goe to warre without weapons.

True Religion is the well tempered mortar that buildeth vp all Estates.

The principall seruice of God consisteth in true obedience, which the Prophets call a spirituall Chastitie; not to swerue therefrom, nor to thinke that whatsoeuer we finde good in our own eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happinesse which followeth true Religion, the voluptuous man would there seeke his pleasures, the couetous man his wealth, the ambitious man his glory, sith it is the onely meane which can fill the heart, and satisfie their desire, it serueth also for a guide to leade vnto God, whereas the contrary doth cleane with hold vs from him.

No creature is capable of Religion, but onely man, *Basil.*

The

The first Law that should bee giuen to men, should be the increase of Religion and pietie.

It is a very hard matter to change Religion.

Where no religion resteth, there can bee no vertue abiding, *August.*

True Religion is to bee learned by faith, not by reason.

Religion is the stay of the weake, the master of the ignorant, the philosophy of the simple, the oratory of the deuout, the remedie of sinne, the counsell of the iust, and the comfort of the troubled.

Pure Religion and vndefiled before God the Father, is this, to visite the fatherlesse and widdowes in their aduersity, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: qua præsulentem si tollis fateor ecce & clamo, ludibrium illa, vanitas delirium. Oportet Principem ante omnia esse Deicolam.

Countrie or Common-weale.

Def. *Our Country is the Region or climate vnder which wee are borne, the common mother of vs all which we ought to hold so deare, that in the defence thereof we should not feare to hazard our liues.*

There

THere can bee no affinitiue neerer then our Country, *Plato.*

Men are not borne for themſelues, but for their Countrey, Parents, Kindred, and Friends, *Cicero.*

There is nothing more to be deſired, nor any thing ought to bee more deare to vs then the loue of our Countrey.

Children, Parents, Friends, are neere to vs, but our Countrey challengeth a greater loue, for whoſe preſeruation, wee ought to oppoſe our liues to the greater dangers.

It is not enough once to haue loued thy countrey, but continue it to the end.

Whereſoeuer we may liue well, there is our countrey.

The reſemblance of our Countrey is moſt ſweet, *Liuius.*

To ſome men their country is their ſhame, and ſome are the ſhame of their countrey.

Let no man boaſt that he is the Citizen of a great Citie, but that he is worthy of an honourable countrey, *Ariſt.*

We ought ſo to behaue our ſelues towards our countrey thankefull, as to a mother.

The profit of the countrey extendeth it ſelfe to euery Citie of the ſame, *Stob.*

Our countrey, ſaith *Cicero*, affordeth large fields, for euery one to runne to honour.

Our country firſt challengeth vs by nature.

The whole World is a wiſe mans country.

Ne-

Neceſſity compelleth euery man to loue his country, *Eurip.*

The loue which we beare to our Country, is not pietie, as ſome ſuppoſe, but charitie, for there is no pietie, but that which wee beare to God and our Parents.

Many loue their Countrey, not for it ſelfe but for that which they poſſeſſe in it.

Sweet is that death and honorable, which we ſuffer for our Country, *Horat.*

If it bee asked to whom wee are moſt engaged, and owe moſt dutie, our countrey and parents are they, that may iuſtly challenge it.

The life which we owne to Death, is made euerlaſting, being loſt in the defence of our Country.

Happy is that death, which being due to nature, is beſtowed vpon our countrey.

Happy is that Common-wealth, where the people doe feare the law as a Tyrant, *Plato.*

A Common-wealth, conſiſteth of two things reward and puniſhment.

As the body is without members, ſo is the Common wealth, without lawes.

Peace in a Common wealth, is like harmony in Muſicke, *Auguſt.*

Men of deſert are leaſt eſteemed of in their their owne country, *Eraſ.*

Neſcio qua natale ſolum dulcedine cunctos.
Allicit & memores non ſinit eſſe ſui, Ouid.

Omni-

Omnibus qui patriam conseruauerint, adiuuerint, auxerint, certus ist cælo & definitus locus, vbi beati æuo sempiterno fruuntur. Cicero.

Of Hope.

Def. *Hope is that vertue whereby the spirit of man putteth great trust in honest and waighty matters having a certain and sure confidence in himselfe: and this hope must bee strongly grounded upon a sure expectation of the helpe and grace of God without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

He that will lose a fauour for a hope, hath some wit, but small store of wisedome, *Bias.*

Fortune may take away our Goods, but death cannot depriue vs of hope.

Hopes aboue Fortune, are the fore-pointers of deepe falls.

If thou chance to loue, hope well whatsoeuer thy hap be.

That which is most common, is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature is to dispaire of the Creator, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the immortall, *Aug.*

They only hope well, who haue a good conscience.

Hope-

Hope is the companion of loue.

Hope cannot be without faith,

Hope is the god of the wretched, *Ber.*

Hope grounded on God neuer faileth; but built on the world, it neuer thriueth.

Hope apprehendeth things vnseene, and attaineth things by continuance, *Plato.*

The Euenings hope may comfort the mornings misery.

Hope is the fooles god, the Merchant mans comfort, the Souldiers companion, and the ambitious mans poyson.

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeuing followers.

Sweet words beget hope, large protestations nourish it, and contempt kils it.

He that supposeth to thriue by hope, may happen to beg in misery, *Bion.*

The apprehension of hope derideth griefe and the fulnesse of hope consumeth it.

As all metals are made of Sulphur so all pleasures procced from hope.

As the one part laboureth for the conseruation of the whole body, so hope for the accomplishment of all desires.

Sadnesse is the punishment of the heart, hope the medicine of distresse, *Crates.*

Hope is a pleasant passion of the minde, which doth not only promise vs those things that wee most desire, but those things also which,

which wee vtterly deſpaire of.

Our high hopes haue oftentimes hard fortunes; and ſuch as reach at the tree, commonly ſtumble at the root.

To hope for requitall of benefits beſtowed, may rather be counted vſury then vertue.

A cowardly louer without hope, ſhall neuer gaine faire lou with good fortune.

To hope againſt all hope, is the excellence of a mighty reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſſe expectation.

Confidence, except it be guided by modeſtie, and proceed from iudgment, may rather be called arrogancy then hope.

Hope of all paſſions, is the ſweeteſt and moſt pleaſant, and hereofit is ſaid, that hope onely comforteth the miſerable.

Hope is the Gouernour of men.

Peidicas ſeeing *Alexander* largely beſtow many benefits vpon his friends, asked him, what hee would leaue for himſelfe? hee anſwered, hope.

A good and vertuous man ought alwayes to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth preſage the ſame, *Pynd.*

Sola ſpes hominem in miſeriis conſolari ſolet.
Miſerum eſt timere cum ſperes nihil.

Of

Of Charity.

Deſi. *Charity is the indiſſoluble hand of God with vs, whereby wee are inflamed with the loue of him for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.*

CHarity is the ſcope of all Gods Commandements, *Chryſ.*

Charity delayed, is halfe loſt.

Charity ranſometh vs from ſinne, and deliuereth vs from death.

Charity increaſeth Faith, begetteth hope, and maketh vs at one with God.

As the body without the ſoule enioyeth no life, ſo all other vertues without charity are cold and fruitleſſe.

Charity is a good and gracious effect of the ſoule, whereby mans heart hath no fancie to eſteeme any thing in this world, before the ſtudy to know God

The charitable man is the true louer of God *Seugrus.*

As the Sunne is to the world, and life to the body, ſo is charity to the heart.

Charity reſembleth fire, which inflameth all things it toucheth, *Eraſmus.*

Charity in aduerſity is patient, in proſperity temperate, in paſſions ſtrong, in good workes quicke in temptations ſecure, in hoſpitality bountifull, amongſt her true children

ioy-

ioyfull, amongſt her falſe friends patient.

Charity in midſt of iniuries is ſecure, in heart bountifull, in diſpleaſures meeke, in concealing euils innocent, in truth quiet, at others misfortunes ſad, in vertues ioyfull.

Charity in aduerſity fainteth not, becauſe it is patient; and reuengeth not iniuries becauſe it is bountifull.

He that truly loueth, beleeueth and hopeth, *Auguſt.*

By charity one ſeeth the glorious light of God, *Aug.*

He alwayes hath to giue, that is full of charitie, *Bernard.*

To loue with all the ſoule, is to loue wiſely; to loue with all the ſtrength, is manfully to ſuffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs, *Aug.*

The meaſure in louing God, is to loue him without meaſure, *Bernard.*

Charitie is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the loue of God, he is ſtraight waies apt and ready to all good; he laboureth and is not weary, hee is weary and feeleth it not; the malicious mock him, and he perceiueth it not, *Ber.*

The loue of God hath power to transforme man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Nei-

Neither the multitude of trauels, nor the antiquity of ſeruice, but the greatneſſe of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charity, what thing is more precious? and hee that dwelleth in charity, dwelleth in God: what thing is more ſecure? and God in him: what thing is more delectable?

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is lord of all Lawes, and a boundleſſe Emperour.

There is true charity, where two ſeuerall bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamy, *Pythag.*

Charity is the child of faith, and the guide to euerlaſting felicity.

All charity is loue, but not all loue charity, *Auguſt.*

The filthy effects of bribery hinders exceedingly the workes of nature, *Plato.*

Charity cauſeth men to forſake ſinne, and embrace vertue.

Charity is a word vſed of a many, but vnderſtood of a few.

By

By charity with God, we learne what is our duty towards man.

By charity, all men, especially Christians, are linked and bound in conscience to relecue one another.

It is the true propertie of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A poore man being in charity, is rich, but a rich man without charity, is poore, *August.*

Charity and Pride doth both feede the poore; the one to the prayse & glory of God, the other, to get prayse & glory amongst men.

Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arua, & pecudum greges liguntur ille modo, quod fructus exijs capiuntur, hominis charitas & amicitia vita.

Of Humilitie.

Defi. *Humilitie is a voluntary inclination of the mind, grounded vpon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HEe that gathereth vertues without humilitie, casteth dust against the winde.

Greg. As

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like, and so the third, so the precepts of Religion, the first, second, and third, is Humility.

It is no commendations to bee humble in aduersity, but in the midst of prosperity to beare lowly saile, deserueth great praise.

Pride perceiuing humility to be honourable, desires oft-times to be couered with the cloke thereof; for feare left appearing alwaies in his owne likenesse, hee should be little regarded, *Demost.*

The chiefe points of mans humility consisteth in this, to subiect his will vnto the will of God.

Happy is that man, whose calling is great, and spirit humble.

The best armour of the minde is Humilitie.

Humility for her excelling should bee the sister of true nobility, *Pontanus.*

Humility is more necessary then Virginity, *Bernard.*

There are three degrees of humilitie, the first of repentance, the second, desire of righteousnesse; the third, workes of mercy.

Pride wageth warre in the kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The

The easiest way to Dignitie, is true humilitie.

True discretion is neuer purchased, but by true humility.

When all vices, in a manner decay in age, onely couetousnes increaseth, *Aug.*

Sith the Country which we desire to dwell in, is high and heauenly, and the way thither, lowlinesse and humility, why then desiring this Country, doe wee refuse the way? *Aug.*

Of all vertuous workes, the hardest is, to be humble.

Humility hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble minded man, God reuealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the Sonne teacheth.

The vertue of humility, is the onely repairer and restorer of decayed charity.

Humility teacheth a man how to rule his affections, and all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Bres.*

If thou intend to build any stately thing, thinke first vpon the foundation of Humilitie.

As lowlinesse of heart maketh a man high-

ly in fauour with God, so meekenes of words maketh him to sinke into the hearts of men.

Humblenesse of minde stirres vp affection, augments beneuolence, supports good equitie, & preserueth in safety the whole estate of a country.

Men are not in any thing more like vnto their maker, then in gentlenesse and humilitie.

Charity and humility purchase immortalitie.

God dwelleth in heauen: if thou arrogantly lift vp thy selfe vnto him, he will flie from thee, but if thou humble thy selfe before him, he will come downe to thee, *Augustine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriunt humilitatem, assiduitas subiectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of Old Age.

Def. *Old age, the gift of heauen, is the long expence of many yeares, the exchange of sundry fortunes, and the schoole of Experience.*

SIckenes and old age are the two crouches whereon life walketh to death, arresting euery one to pay the debt which they owe vnto nature, *Theopom.*

It is a vaine thing for him that is old, to wish that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A gray beard is a certaine signe of old age, but not an assured token of a good wit.

Age ought to keep a strait diet, or else will ensue a sickly life.

Hoary haires are Embassadors of great experience, *Chilo.*

As old folke are very suspitious to mistrust every thing, so are they likewise very credulous to beleeue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather seeketh foode for sustenance, then followeth feasts for surfets:

The benefit of old age is liberty, *Soph.*

When all things by time decay, knowledge by age increaseth, *Arist.*

Old age enioyeth all things, and wanteth all things, *Democrit.*

In age we ought to make more readinesse to die, then prouision to liue: for the steele being spent, the knife cannot cut; the Sun being set, the day cannot tarry; the flower being falne, there is no hope of fruit; and old age being once come, life cannot long endure *Aurel.*

Those that spend their youth without restraint, would lead their age without contentment.

Be-

Beware of old age, for it commeth not alone *Euripi.*

Euery age of man hath end, but old Age hath none, *Cicero.*

In youth studie to liue well, in age to die well, for to die well, is to die willingly. *Seneca.*

Old men are yong mens presidents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wisedome, but youth doteth vpon his owne will.

Age hauing bought Wit with paine and perill, fore-seeth dangers, and eschewеth them.

The difference betweene an elde man and a young man, is this; the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gymnosophists made a Law, that none vnder the Age of Fourty, should marrie without consent of their Seniors, lest in their choice without skill the man in processe of time should begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pitried for their vice.

Old men by reason of their age and weaknesse of their strength, are subiect to sundry imperfections, and molested with many diseases, *Pagnine.*

Gray haires oft-times are intangled with loue, but stayelesse youth intrapped with lust.

Age is more to be honored for his wisdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not doting, he chuseth without inconstancie to change, and neuer forsakes his choice, till death take challenge of his life.

The old Cedar Tree is lesse shaken with the wind then the young Bramble, and age farre more stayed in his affaires then youth.

Old men are more meete to giue counsell, then fit to follow warres, &c.

Though yong men excell in strength, yet old men exceed in stedfastnesse.

Though all men are subiect to the sudden stroke of death, yet old men in nature seeme neerest to their graue.

Age is a Crowne of Glory, when it is adorned with Righteousnesse, but the dregs of dishonour, when it is mingled with mischiefe.

Honorable age consisteth not in the terme of yeeres, neither is it measured by the date of many dayes: but by godly wisedome, and an vnspotted life.

Age is forgetfull, and gray haires are declining steps of strength.

Age is giuen to Melancholy, and many yeeres are acquainted with many dumps.

Age speaketh by experience, and liueth by

by tryall, but youth leaneth vnto wit, which is voyd of wisedome.

He that will not be aduised by age, shall be deceiued by youth.

Old age is the fore-runner of death.

Age and Time are two things which men may fore-thinke of, but neuer preuent.

Men of age feare and fore see, that which youth neuer regardeth.

Old folkes oft-times are more greedy of coyne, then carefull to keepe a good conscience.

Age may bee allowed to gaze at Beauties blossomes, but youth must climbe the Tree, and enioy the fruit.

Nature lendeth age authority, but gentlenesse of heart is the glory of all yeeres.

Children are compared to the spring-time; striplings to Summer season; youth to Autumne; and old men to winter.

An old man ought to remember his age past, and to bethinke himselfe how hee hath spent his time: if he finde himselfe faulty, in neglecting such good deeds as he might haue done, hee ought forthwith to be a carefull to spend the remainder of his life in liberality towards the poore.

Old men are commonly couetous, because their getting dayes are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reuerenced for his

grauitie, sooner then for his Gray haires.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise, is worthy of a double reuerence.

Infancy is but a foolish simplicity, full of lamentations and harmes, as it were layd open to a maine Sea without a sterne.

Youth is an indiscreet heate, out-ragious, blind, headdy, violent and vaine.

Non est senectus (vt tu opinaris) pater,
Onus grauissimum, sed impatientius
Qui fert, sibi ipse est author illius mali:
Patienter atqui sibi quietem comparat,
Dum dextere eius moribus se accommodat
Nec vlli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si nauigandum sit quatuor per dies,
De commeatu cura nobis maxima,
At si in senectam quid licet comparare
Non instruemus nos eo viatico.

Of Death.

Defi. *Death is taken three manner of wayes: the first is the separation of the soule from the body, with the dissolution of the body, vntill the resurrection the second is death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, vnto which the wicked shall be condemned in the Day of the generall Iudgement.*

Death

DEath is the Law of Nature, the tribute of the flesh, the remedy of euills, and the path either to heauenly felicity, or eternall misery, *Heraclit.*

Destiny may be deferred, but can neuer be preuented.

An honorable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertain then the houre of death.

No man dieth more willingly, then he that hath liued most honestly.

It is better to die well, then to liue wantonly, *Socrates.*

Death it selfe is not so painefull, as the feare of death is vnpleasant.

Death is the end of all miseries, but infamie is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are preuented by some suddaine death.

While we thinke to flie death, we most earnestly follow death.

What is hee that being lusty and young in the morning, can promise himselfe life vntil the euening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An euill death putteth great doubt of a good life, and a good death partly releaseth an euill life.

The death of euill men, is the safetie of good men liuing, *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet conscience.

Nothing is more like to death then sleepe, who is death the eldest brother, *Cic.*

There is nothing more common then sudden death, which being considered by the great Philosopher *Demonax*, hee therefore warned the Emperour *Adrian*, and such other as liued at their pleasure and ease, in no wise to forget, how in euery short moment they should be no more.

Death deadly woundeth, without either dread or dalliance.

Sith death is a thing that cannot be auoyded, it ought of all men the lesse to be feared.

By the same way that life goeth, death commeth, *Aarel.*

Nature hath giuen no better thing then death, *Plinie.*

The most profitable thing for the world, is the death of the couetous and euill people.

Death is common to all persons, though to some one way, and to some another.

If we liue to die, then we die to liue.

All

All things haue an end by death, saue onely death, whose end is vnknowne.

Death is metaphorically calld the end of all flesh, *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth ouer all estates alike, *Boetius.*

None need to feare death, saue those that haue committed so much iniquity, as after death deserue damnation, *Socra.*

Wisedome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the feare of death, *Hermes.*

So liue and hope, as if thou wouldest dye immediatly, *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Trina sunt genera mortis; vna mors est peccati, vt anima quæ peccat morte morietur; altera mystica quando quis peccato moritur & Deo viuit; tertia, qua cursum vitæ huius explemus, Aug.

Of Time.

Def. *Time is a secret and speedy consumer of houres and seasons, elder then any thing but the first, and both the bringer foorth and maister of whatsoeuer is in this world.*

THere is no sore which in time may not be salued, nor care which cannot bee cured, fire so great which may not be quenched, no loue, liking, fancy, or affection, which in Time may not either bee repressed or redressed.

Time is the perfect Herald of truth, *Cic.*

Time is the best Oratour to a resolute minde.

Dayly actions are measured by present behauiour.

Time is the Herald that best imblazoneth the conceits of the minde.

Time is the sweet Physician, that alloweth a remedy for euery mishap.

Time is the father of mutability, *Solon.*

Time spent without profit, bringeth repentance, and occasion let slip when it might be taken, is counted prodigality.

There is nothing among men so entyrely beloued, but it may in time be disliked, nothing so healthfull, but it may bee diseased, nothing so strong, but it may bee broken, neither any thing so well kept, but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret, but the date of many dayes will reueale it.

In time the Ignorant may become learned; the Foolish may be made wise, and the most wildest wanton may be brought to bee a modest Matron, *Bias.*

The

The happier our time is, the shorter while it lasteth, *Pliny*.

Say not that the time that our fore-fathers liued in, was better then this present Age, Vertue and good life make good dayes, but abundance of vice corrupteth the time, *Ierom*.

Nothing is more precious then time, yet nothing lesse esteemed of, *Bern*.

As Oyle, though it be moyst, quencheth not the fire, so time, though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glow and manifest flame, so treachery hid in silence, and obscured by time, will at length breake forth and cry for reuenge.

Whatsoeuer villany the heart doth hatch, and the hand effect, in processe of time the worme of conscience will bewray.

Time draweth wrinkles in a faire face, both addeth fresh colours to a fresh friend.

Things past may bee repented, but not recalled, *Liuius*.

A certayne Philosopher being demanded, what was the first thing needfull to winne the loue of a Woman? answered, Opportunitie: being asked what was the second, he answered, Opportunitie; and being demanded what was the third, he still answered Opportunitie.

Delayes oftentimes bring to passe, that he which should haue dyed, doth kill him which should haue liued, *Clem. Alex*.

Pro-

Procraſtination in perill, is the Mother of enſuing miſery.

Time and Patience teach all men to liue content.

Take Time in thy choice, and be circumſpect in making thy match, for nothing ſo ſoone glutts the ſtomacke as ſweet meate, nor ſooner fills the eye, then beauty.

Opportunities neglected, are manifeſt tokens of folly.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by time, ſeldome proue bitter by Repentance.

Reaſon oftentimes defireth execution of a thing, which Time will not ſuffer to bee done, not for that it is not iuſt, but becauſe it is not followed.

Many matters are brought to a good end in Time, that cannot preſently be remedied with reaſon.

Time is lifes beſt Counſellor, *Antiſt.*

Time is the beſt Gouernour of Counſels.

Time trieth what a man is: for no man is ſo deepe a Diſſembler, but that at one time or other he ſhall be eaſily perceiued.

Time is the inuenter of Nouelties, and a certain Regiſter of things ancient, *Mart.*

Time maketh ſome to be men, which haue but childiſh conditions.

Times daily alter, and mens minds do exchange.

A

A little benefit is great profit, if it be bestowed in due time, *Curtius.*

Time is so swift of foote, that being once past, he can neuer be ouer-taken.

The forelocks of time, are the deciders of many doubts,

Time in his swift pace, mocketh men for their slowness.

Non est crede mihi sapientis dicere, Viuam,
Sera nimis vita est crastina, viue hodie.
Omnia tempus edax depascitur, omnia carpit,
Omnia sede mouet, nec sinit esse diu.

Of the World.

Defi. *This word World is called in Greeke,* Kosmos, *signifieth as much as ornament, or a well disposed order of things.*

HEe that cleaueth to the customes of the World, forsaketh God.

Cicero and the Stoicks were of opinion, that the World was wisely gouerned by the gods, who haue care of mortall things.

The World is vaine, and worldly ioyes doe fade, but Heauen alone for godly mindes is made.

He that trusteth to the World, is sure to be deceiued, *Archim.*

The disordinate desire of the goods of the World, begetteth selfe-loue.

Out

Our honours, and our bodily delights are worldly poysons to infect our soules.

The world seduceth the eye with variety of obiects; the scent with sweet confections; the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

Hee that mortifieth his naturall passions is seldome ouercome with worldly impressions.

No man that loueth the world, can keepe a good conscience long vncorrupted.

The worldly man burning in heat of fire, is rauished with the thought of reuenge, inraged with the desire of dignity; briefly, neuer his owne, till he leaue the world.

This world, though neuer so well beloued, cannot last alwayes.

This World is the chaine which fettereth men to the deuil, but Repentance is the hand which lifteth men vp to God.

This world is but the pleasure of an houre, and the sorrow of many dayes, *Bas.*

The world is an enemie to those whom it hath made happy, *Aug.*

The World is our prison, and to liue to the world is the life of death.

The delights of this world, are like bubbles in the water, which are soone raised, and suddenly laid.

The world hateth contemplation, because contemplation discouereth the treasons and deceits of the world, *Eras.*

Wee

We may vſe the world, but if wee delight in it, we breake the loue we ſhould beare to him that created it.

Man hath neuer perfit reſt or ioy in this world, neither poſſeſſeth he alwayes his owne deſire.

Hee that loueth the world, hath inceſſant trauell, but hee that hateth it, hath reſt.

The world hath ſo many ſundry changes in her vanitie, that ſhee leadeth all men wandring in vnſtedfaſtneſſe.

Hee which ſeeketh pleaſures from the world, followeth a ſhadow, which when hee thinketh he is ſureſt of, it vaniſheth away, and turneth to nothing, *Socrates.*

The world, the fleſh, and deuill, are three enemies that continually fight againſt vs, and we haue great needs to defend vs from them.

The vanities of this world bewitch the minds of many men.

God created this World a place of pleaſure and reward; wherefore ſuch as ſuffer in it aduerſities, ſhall in another world be recompenced with ioy, *Hermes.*

Hee which delighteth in this world, muſt either lacke what he deſireth, or elſe loſe what he hath wonne with great paine.

He that is enamored of the world, is like one that entreth in the Sea; for if he eſcape perils, men will ſay hee is fortunate, but if he periſh, they will ſay, he is wilfully deceiued.

He

He that fixeth his minde wholly vpon the World, loseth his soule; but hee that desireth the safety of his soule, little or nothing regardeth the world.

After the olde Chaos was brought into forme, the Poets faine that the World was deuided into Foure Ages; the first was the Golden Age, the second was the Silver Age; the third, the Brazen Age, and the fourth the Iron Age: all which may be more largely read of in the first book of *Ouids Metamorphosis.*

The World in the Foure Ages thereof, may bee compared vnto the foure seasons of the yeere: the first, resembling the Spring time, the second, Summer; the third, Autumne; and the fourth, Winter, *Perdicas.*

Hee that yeeldeth himselfe to the World, ought to dispose himselfe to three things which he cannot auoide; First, to pouertie, for hee shall neuer attaine to the riches that he desireth: Secondly to suffer great paine and trouble: Thirdly, to much busines without expedition, *Solon.*

Mundus regitur numine deorum, eßq; quasi communis vrbs, & ciuitas omnium, Cicero.

Mundus magnus homo, homo paruus mundus esse dicitur.

Of

Of Beginning.

Defi. Begining is the first appearance of any thing and there can bee nothing without beginning, but onely that Almighty power, which first created all things of nothing.

EVill beginnings haue most commonly wretched endings.

In euery thing the greatest beauty is, to make the beginning plausible and good.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

That thing neuer seemeth false, that doth begin with truth.

The Preface in the beginning, makes the whole Booke the better to be conceiued.

Nature is counted the begining of al things, death the end, *Quintil.*

To beginne in truth, and continue in goodnesse, is to get praise on earth, and glory in heauen.

The beginning of superstition, was the subtilty of Sathan; the beginning of true Religion, the seruice of God.

There is nothing wisely begun, if the end be not prouidently thought vpon.

Infants begin life with teares, continue it with trauels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The begining of things is in our own power, but

but the end thereof resteth at Gods disposing, *Stobæus.*

Neuer attempt any wicked beginning, in hope of a good ending.

The most glorious and mightie beginner, is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mightie errours ere they bee ended.

A worke well begunne, is halfe ended, *Plato.*

In all workes the beginning is the chiefest, and the end most hardest to attaine.

The beginning, the meane, and the end, is a legacie which euery one enioyeth.

So daine changes haue no beginning,
Nothing is more ancient then beginning.

That which is betweene the beginning and the end, is short, *Greg.*

The feare of God is the beginning of wisdome, *Sirach.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once knowne, with more ease the euent is vnderstood.

Begin nothing before thou first call for helpe of God; for God whole power is in all things, giueth most prosperous furtherance, and happie successe vnto all such acts as wee doe begin in his name.

Take good aduisement ere thou bein any thing.

thing, but being once begun bee carefull ſpeedily to diſpatch it.

He that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take good heed at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principijs obſta, ſerò medicina paratur,
Cum mala per longas inualuere moras.

Principij nulla eſt origo, nam principijs oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Deſi *The end is that whereto all things are created by God, which is the glory of his name, and ſaluation of his elect, albeit the order which he obſerueth, the cauſe, reaſon, and neceſſitie of them are hid in his ſecret counſell, and cannot be comprehended by the ſenſe of man.*

THe end of the world is a good mans meditacion, for by thinking thereon he preuenteth ſinne. *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicitie.

What thing ſoeuer in this world hath a beginning, muſt certainly in this world haue alſo an ending.

The

The last day hath not the least distresse.

Felicitie is the end and aime of our worldly actions, which may in this life be described in shadowes, but neuer truely attained but in heauen onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of foolish loue repentance.

The end is not onely the last, but the best of euery thing, *Arist.*

The end of euery thing is doubtfull, *Ouid.*

The end of warre is iust Iudge, *Liui.*

As there is an end of the ioyes of the blessed, so there is no end of the torments of the wicked, *Greg.*

The end we hope for is euer lesse then our hopes.

What was doubtfull in the beginning is made certaine by the end thereof.

Seeing the euent of things doe not answere to our wils, we ought to apply our wils to the end of them, *Arist.*

The end of a dissolute life, is most commonly a desperate death, *Bion.*

Our life is giuen to vse and to possesse, but the end is most vncertaine and doubtfull.

The end of sorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifest.

Good respect to the end, preserueth both body and soule in safetie.

Be-

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seeme good in the beginning which prone bad in the end.

Exitus acta probat, carent successibus opto,
Quisquis ab eventu facta notanda putat,
Multa laudantur in principio, sed qui ad finem
perseverat, beatus est.

Of day or Light.

Desi. *The word* Dies, *which signifieth a day, is so called*, quod sit diuini operis, *it is Gods faire creature, and the cheerefull comfort of man, who by his word made the light thereof to beautifie it to worlds end.*

THose children which are borne betweene the foure and twenty houres of midnight, and midnight, with the Romans are said to be borne in one day.

Numa Pompilius, as he diuided the yeare into moneths, so he diuided the moneth into dayes, and called them *Festos, profestos* and *Intercisos*, the first dedicated to the gods, the next to men for dispatching of their business, the last as common for their gods as men.

A day naturall, hath twenty and foure houres, a day artificiall, hath twelue houres.

The day beginneth with the Ægyptians at Sun-

Sun-setting, and with the Persians at Sunne-rising.

The Athenians count all the time from the setting of the Sun, to the setting of the Sun againe but one day.

The Babilonians count their day from the Sun-rising in the morning, till the Sun-rising the next day.

The Vmbrians, an ancient people in Italy, account their day from Noon-tide till Noon-tide the next day following.

The wicked and euill liuing man loueth darkenesse, and hateth the light.

One day taketh from vs the credit that another hath giuen vs, and the last must make reckoning of all the rest past.

By daily experience we waxe wiser & wiser.

Hee that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not gotten a friend.

Of all numbers, we cannot skill to number our dayes: wee can number our sheepe, or oxen, and our Coine, but we thinke our dayes are infinite, and therefore wee cannot number them.

One day the valiant brood,
Of *Fabius* sent to fight,
Thus sent one day,
Did see them nobly dead ere night.

The

The Romans called *Iupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darkenesse for night.

No day commeth to man, wherein he hath not some cause of sorrow, *Quintil.*

The entrance of adolescency is the end of infancie, mans estate the death of youth, and the morrow dayes birth, the ouerthrow of this daies pride.

Light is the Queene of the eyes, *Aug.*

GOD in the beginning made two great lights, one for the day, another for the night.

Day is the image of life; night of death.

The pleasure of the day, is the Sunne called of the Philosophers the golden eye, and heart of heauen.

The light of learning, is the day of the mind *August.*

Euery day that passeth, is not to be thought as the last, but that it may be the last, *Senec.*

The Sun melteth waxe and hardneth clay.

Abbreuiare dies poteris, producere nunquam,
Abbreuiare tuum est, sed prolongare Tenantis.
Optima quaque dies miseris mortalibus aui
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & dura rapit inclementia mortis.

Of Night.

Defi. *Night or darknesse is the time of rest and peace after labours being commonly that part of the day naturall in which the Sunne is hidden from vs, clearing the Antipodes.*

The

THe longer the night is in comming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departed.

Night is the benefit of Nature, and made for mans rest, *Plutarch.*

Suspition and Feare are Nights companions.

Darkenesse is not euill, but in comparison of the light, *August.*

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darkenesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darknesse, but absence of the light that maketh night.

Darknesse cannot be seene, *Aug.*

The breath we breathe in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night, which is the Nurse of ease, is the mother of vnquiet thoughts.

Night which is all silence, heares all the complaints of the afflicted.

The deeds of the night are lothsome to the day, neither hath light to doe with darknesse.

Night is warres enemy; yet it is the onely finder out of the martiall stratagems.

A darke night, and a dead resolution, begets cause of the dayes lamentation.

Night is the cloake to couer sinne, and the armour of the vniust man, *Theophr.*

Night begets rest, and rest is the refreshing of tyred Spirits.

What euer is ouer wearied by the dayes exercise, is as it were new born by the nights rest and quiet, *Tully.*

Night and sinne hold affinity, and ioyntly aide each other.

It is impossible to weare out the day in trauell, if some part of the night bee not spent in rest.

Vt iugulent homines surgunt de nocte latrones.
Vt te ipsum serues non expergiscerii? Horati.
Interiores tenebræ cæcitas mentis, exteriores in seruus.

Of Wickednesse.

Defi. *Wickednesse is any sinne, vice, or euill [illegible] [illegible] imagined in the whole course of our liues; and the meane by which wee lose Gods fauour, and expose our selues to the danger of Hell fire.*

THe prosperity of euill men, is the calamity of the good

When wicked men reioyce, it is a signe of some tempest approaching.

It is the corruption of the good, to keepe company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe, that their opinion of thee is most perfit praise.

Ill men are more hasty, then good men bee forward, in prosecuting their purpose.

Hee that worketh wickednesse by another, is guiltie of the fact committed himselfe, *Bias.*

It is better to destroy the wickednesse it selfe, then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill thinges, is to bee obserued by the contemplation of good matters.

Philip, King of Macedon, assembled together the most wicked persons, and furthest from correction of all his Subiects, and put them into a Towne which he builded of purpose, calling it *Penetropolis*, the Citty of wicked persons.

Continuance in euill, doth in it selfe increase euill, S.P.S.

A wicked Life is the Death of the Soule, *Chrys.*

Who can bee more vnfortunate, then he which of necessity will needs be euill?

Whosoeuer hee bee, that spareth to punish the wicked, doth thereby much harme to the good, *Anachar.*

It is a praise to the godly, to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sin

Sinne blindeth the eyes of the wicked, but punishments opens them, *Greg.*

The wicked man is daily drawne to punishment; and is ignorant thereof.

The minde of an ill disposed person, is more vnstable then the superficies of the water.

When wicked men bee in the midst of all their iollities, then some misfortune comes knocking at the doore.

When the euill man would seeme to bee good, then is he worst of all.

Hee is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the deuils shadowes.

Vertue is health, but vice is sicknes, *Plato.*

The wicked man attempteth things impossible; *Arist.*

The wicked man is euer in feare, *Plato.*

Hee wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will sauour something of the fathers filthinesse.

As vertue is a garment of honour, so wickednesse is a robe of shame.

Cursed is that man that knoweth not to be a man, but by his wickednesse is farre otherwise then he should be.

Hee that intendeth not to doe good, should

refraine from doing euill; but it is counted euill if we refraine to doe good.

Purifie thine owne wickednesse, then prate of others sinnes.

The wicked man in a monstrous kind of pride, neuer heard of before, glorieth and boasteth of his euill deeds.

When a man doth subiect himselfe to the wicked affections of his owne mind, hee doth weaken and cut in sunder the strings of vnderstanding, *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is either wanting or superfluous: which made the Pythagorians say; that wickednesse could not be comprehended, but godlinesse might.

The wayes to wickednesse are many, plaine and common, but to goodnesse are not many but one, and that same is hard to finde, because it is but little troden.

Non ob ea solum incommoda quæ eueniunt improbis fugienda est improbitas: sed multo etiam magis quod cuius in animo versatur, nunquam sinit eum respirare, nunquam requiescere.

Si impietas improbe molita quippiam est, quamuis occulte fecerit, nunquam tamen confiuet id fore semper occultum: plerunq; enim improborum facta primo suspicio insequitur: deinde sermo atq; fama: tum accusatorum index, multi etiam se indicant, Cicero.

Of

Of Infamie.

Defi. *Infamy is the liuery of bad deserts in this world and that which for our malignities, and euill doing staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds vniust and attempts.*

SHame and dishonor are to the greatest preuenters of mis hap.

Infamie galleth vnto death and liueth after death.

Infamie and shame are inseparable sequels of Adultery.

That man is very wicked and vnhappy, whose life the people lament, and at whose death they reioyce, *Solon.*

There is no greater Infamy then to bee lauish in promise, and slacke in performance.

Begging is a shamefull course, and to steale is a great blot of dishonour.

He that hath borne sayle in the tempest of shame may euer after make a sport of the shipwracke of his good name.

Infamy is so deepe a colour that it will hardly be washed off with obliuion.

Such as seeke to clime by priuie sinne shall fall with open shame.

They that couet to swimme in vice, shall sinke in vanitie, *Crates.*

Greater is the shame to be accounted an Harlot, then the prayse to bee esteemed amiable.

The infamy of man is immortall, *Plat.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toyling that deſerueth to gouerne, and to ſee him gouerne, that deſerueth to goe to plough.

Shame is the end of treachery, and diſhonour euer fore-runs Repentance.

What is once ſpotted with infamy, can hardly be worne out with time, *Aurel.*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in queſtion, perſwaſions can little preuaile.

An honorable man ſhould neuer die, and an infamous man deſerueth not to liue.

The infamous man is onely miſerable, for good men will not beleeue him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, mayntayneth honour and countenance; ſo Infamy woundeth all.

The occaſions and greatneſſe of Infamy, are better vntried then knowne.

The tongue is the readieſt inſtrument of detraction and ſlander.

Euery inferiour doth account that thing infamous, wherein hee ſeeth his Superiour offend.

It is infamy to ſeeke praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerueth well,

well, because hee is poore, and to commend the vnworthy, because he is rich.

Hee that by infamy slandereth his friend, is most monstruous.

To be praised of wicked men, is as great infamy as to be praised for wicked doings.

Pride is the cause of Hatred, and Sloth of Infamie.

The life of a noted infamous man is death.

Cicero inueying against *Cataline*, saith, Thy naughty and infamous life hath so obscured the glory of thy Predecessours, that although they haue been famous, yet by thee they will come to obliuion.

If a mans good name bee not polluted, although he haue nothing else, yet it stands him in more stead, then the possession of very great riches.

Emori præstat per virtutem, quam per dedecus viuere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam vnquam expetit, quam ignominiam, infamiam, contumeliam, dedecus fugiat, Cicero.

Of Dishonesty.

Defi. *Dishonesty is an act which ingendereth its owne torment, from the very instant wherein it is committed, and with the continuall remembrance thereof filleth the soule of the malefactor with shame and confusion.*

HEe that is disposed to mischiefes, will neuer want occasions.

Dishonestly ruinates both Fame and Fortune.

Shame is the hand-maid to dishonest attempts, *Cranes.*

The insatiate appetite of Gluttony, doth obscure the interiour vertues of the minde.

He that feares not the Halter will hardly become true, and they that care not for suspects, are seldome honest.

It is dishonest victorie, that is gotten by the spoyle of a mans owne country, *Licero.*

There neuer riseth contention in a Common-wealth, but by such men as would liue without all honest order.

The euill inclination of men, may for a time be dissembled, but being once at liberty, they cannot cloake it.

Many times the wicked beare enuy vnto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe euill.

Many bee so malicious and peruerse, that they make more delight to do euill to others, then to receiue a benefit vnto themselues.

If he be euil that giueth euil counsell, more vile is he that executeth the same.

Nothing is profitable which is dishonest, *Tully.*

Then mischiefe is at the full ripenes, when as dishonest things be not only delightfull in hearing,

hearing, but also most pleasant in practise, and there is no remedy to bee hoped for, where common vices are accounted vertues.

A man giuen to dishonesty, can neither be friend to himselfe, nor trusty to another.

The ouerthrow of a Common-wealth is the dishonesty of the Rulers.

Dishonesty is the serpent of the soule, which spoyleth men of their ornaments and heauenly apparell.

All things are tolerable, saue those things which are dishonest.

Calistes, the Harlot, said shee excelled *Socrates*, because when shee was disposed, shee could draw his Auditours from him. No maruell saith hee, for thou allurest them to dishonestie, to which the way is ready, but I exhort them to vertue, whose way is hard to finde.

Honesty is ioyned with misery, dishonesty with all kinde of worldly felicity; but the misery which we suffer for honesty, shall be turned to euerlasting comfort, and that felicitie gotten by dishonestie, shall bee changed into perpetuall torment.

Sæpè diespiter neglectus
Incesto addidit integrum
Raro antecedentem scelestum.
Desecuit pede pœna claudo, Horace.
Disce bonas artes, moneo Romana iuuentus:
Sit procul omne nefas, vt ameris, amabilis esto.

Of Vices in Generall.

Defi. *Vice is an inequallity and iarring of manners, proceeding from mans naturall inclination, to pleasures and naughty desires.*

A Man seldome repenteth his silence, but hee is often sorrowfull for his hastie speeches.

He that is rooted in sinne, will hardly bee by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell, who denyeth God with *Diagoras*, is an Epicure and a Deuill.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh doth nourish many wormes, *Demonax*.

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, Prodigality, wretched life, and perseuerance in sinne eternall damnation.

As by nature some men are more inclined to sickenesse then other some, so one mans minde is more prone then anothers to vnrighteousnesse.

The sickenesse of old age is Auarice, the errours of youth, inconstancy, *Theop.*

A most horrible and damnable offence is that to be iudged, whose reuenge belongeth vnto God. *Aug.*

Craft.

Craft putteth on him the habit of Policy, Malice the ſhape of Courage, Raſhneſſe the title of Valour, Lewdneſſe the Image of pleaſure; thus diſſembled Vices ſeeme greater Vertues.

Where elders are diſſolute and paſt grauity there the younger ſort are ſhameleſſe, and paſt grace.

Euery Vice fighteth againſt Nature.

Vice ruleth where Gold raigneth, *Greg.*

We ought not to hate the man, but his Vices, *Aug.*

There are more Vices then vertues, *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where youth is void of exerciſe, there age is voyd of honeſty.

Flattery and ſoothing great men in their humors getteth more coyne then true ſpeeches can get credit, *Bias.*

Faire faces haue gotten foule vices, ſtraight perſonages crooked manners, and good complexions, bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance, is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſty delectable.

Euery

Euery vice hath a cloake, and creepeth in vnder the name of vertue.

Wee ought to haue an especiall care, lest those vices deceiue vs which beare a shew of vertue.

Craft oft times accompanieth Policie, too much Austeritie Temperance, Pride a resolute Minde, Prodigalitie, Liberalitie, Fortitude Temeritie, and Religion Superstition.

What Nation doth not loue gentlenesse, thankefulnesse, and other commendable parts in a man? Contrarily, who doth not hate a proud, disdainfull, vnhonest, and vnthankefull person?

Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam, contrariorum enim contraria sunt consequentia.

Qui voluptatibus ducuntur & se vitiorum illecebris & cupiditatum lenocinijs dediderunt; missos faciant honores, nec attingant Rempublicam, patiantur viros fortes labore, se otio suo perfrui, Cicero.

Of Ingratitude.

Defi *Ingratitude is that which maketh men impudent, so that they dare ioyne together, to hurt those which haue beene their best friends, and them to whom they are bound, both by blood, nature, and benefits.*

Ingrati-

INgratitude challengeth Reuenge by Custome, and is a vice most hatefull before God and man.

Ingratitude for great benefits maketh men to despaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudency is the companion of that Monster Ingratitude, *Stobeus.*

He is vnthankefull, that being pardoned sinneth againe.

There can bee no greater iniurie offered to a free minde and a bashfull face, then to bee called vnthankefull; sith such reproaches sinke most deepely into the reputation of honour.

Ingratitude springeth either from couetousnesse or suspect, *Theophra.*

It is a shameleſſe and vnthankfull part, alwayes to craue, and neuer to giue, *Mar.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be vnwilling to attempt.

Benefits well bestowed, establish a Kingdome, but seruice vnrewarded, weakeneth it, *Archim.*

The nature of man is ambitious, vnthankfull, suspectfull, not knowing rightly how to vse his friends, or with what regard to recompence his wel-willers for their benefits bestowed.

Tis better to bee borne fooliſh, then to vnderstand how to be vnthankfull.

In-

Ingratitude loseth all things to himselfe, in forgetting all duties to his friend.

To doe good to an vnthankfull body, is to sow Corne on the Sand.

Two contraries giue light one to the other, and ingratitude and thankefulnesse are best discerned one by the other.

There is no affection among men so firmely placed, but through vnthankefull dealing it may be changed to hatred, *Byas.*

Two heads vpon one body, is a monstrous sight, but one vnthankefull heart in a bosome, is more odious to behold, *Byas.*

There cannot bee a greater occasion of hatred, then to repay good turnes with vnthankefull dealing.

An vngratefull Common-wealth, which hath banished men of true desert, finding their hindrance by their absence, too late repenteth, *Lucian.*

Nothing waxeth sooner old, then a good turne or benefit, *Diog.*

An vnthankefull man is compared to a vessell bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are vnthankefull, *Pyndarus.*

The vngratefull men through his impudencie is driuen to all villany, and mischiefe, and maketh himselfe a Slaue, *Xenophon.*

Plato called *Aristotle* a mule for his Ingratitude, *Aelianus.*

The vnthankefull man hath euer beene ac-

accounted a more dangerous buyer then the debtor, *Cognet.*

The vngratefull man is of worse condition then the Serpent; which hath venome to annoy others, but not himselfe.

Tis better neuer to receiue a benefit, then to be vnthankefull for it.

Thankefulnesse doth consist in Truth and Iustice, Truth doth acknowledge what is receiued, and Iustice doth render one good turne for another, *Stobæus.*

He is vnthankefull, with whom a benefit perisheth, he is more vngratefull which will forget the same, but hee is most vngratefull, that rendreth euill for the good hee hath receiued, *Byas.*

Hee which receiueth a benefit, should not only remember but requite the same liberally and fruitfully, according to the nature of the Earth, which rendreth more fruit then it receiueth seed *Quint.*

The Egyptians, of all vices most abhorred Ingratitude, in which as *Tully* saith, all wickednesse is contained.

If we be naturally inclyned to doe good to them of whom we conceiue good hope: how much more are we bound to those, at whose hands wee haue already receiued a good turne? *Seneca.*

Thou canst not call a man by a worse name, then to say he is an vnthankefull person.

Plutarch interpreteth *Pythagoras Simbol,*

of

of not receiuing of Swallowes, that a man ought to shunne vnthankefull people.

Xenophon, among the prayses which he gaue vnto *Agesilaus*, reputeth it a part of iniustice, not onely, not to acknowledge a good turne, but also, if more be not rendred then hath beene receiued.

Whosoeuer receiueth a benefit, selleth his owne libertie, as who would say that he made himselfe subiect to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the vnthankefull person to death.

Lycurgus esteemed it a most monstrous Ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for Ingratitude were reuoked.

An vngratefull person cannot bee of a noble mind, nor yet iust, *Socrat.*

A man ought to remember himselfe how often he hath receiued courtesie & pleasure.

Euery gentle nature quickly pardoneth all iniuries, except Ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.

No mans life is voyde of Ingratitude.

The life of the ignorant is vnthankefull, wauering and vnstayed in things present, through the desire of things to come, *Seneca.*

Impudency and Ingratitude are compa-

All humane things grow olde, and come to the end of their time, except Ingratitude, for the greater the increase of mortall men is, the more doth Ingratitude augment, *Plu.*

Wee shall auoide this shamefull Vice of Ingratitude, if we esteeme the benefit which we receiue of another greater then it is, and contrarie repute that lesse then it is which we giue.

The vnworthier he is that receiueth the benefit, the more is hee to bee commended from whom it commeth.

Est aliqua ingrato meritum exprobare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit, ingratus quid dissimulat, rursum ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defi. Pride is an vnreasonable desire to enioy honours, estates and great places: it is a vice of excesse, and contrary to modestie, which is a part of Temperance.

HE that bruiseth the Olive tree with hard Iron, fretteth out no Oyle, but water and he that pricketh a proud heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride, fortune should be too long friendly.

In

Inchaseth often times proud men that in their greatest iollitie, and when they thinke their honour spun and woven, their estate with the webbe of their life in one moment, is sodainely broken.

Ambitious men can neuer be good Counsellers to Princes.

The desire of hauing more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an vnsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that work to become wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deedes; which cause a proud man oftentimes to fall into more detestable vices then he was in before, *Plut.*

It is naturall to proud men to delight themselues, and to set their whole minds vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue always a pensiue and discontented life.

Pride should of young men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared, *Soc.*

Pride hath two steps, the lowest bloud, and highest enuie,

Pride eateth gold and drinketh bloud, and climeth

climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious is want with honestie, then wealth with discredit.

Aspiring pride is like a vapour which ascendeth high, and presently vanisheth away in smoake, *Plut.*

A proud heart in a begger, is like a great fire in a small Cottage, which not only warmeth the house, but burneth all that is in it.

The spring of Pride is lying, as truth is of humilitie, *Philo.*

Men that beare great shapes and large shadowes, and haue no good nor honest minds are like the portraiture of *Hercules*, drawne vpon the sands.

The more beauty, the more pride, and the more pride, the more preciseneſſe.

Ambition is the ground of all euils, *Tim.*

Pride is a Serpent which slily insinuateth her selfe into the minds of men.

Extoll one of base stocke to high degree and no man liuing will sooner proue more proud then he.

An ambitious body will goe farre out of the right way, to attaine to the height which his heart desireth, S. P. S.

Pride is the mother of Superstition.

The Proud man, seeking to represse another man, in steade of superioritie, attaineth indignitie.

The

The proud man is forsaken of God; being forsaken, he groweth resolute in impietie, and after purchaseth a iust punishment for his presuming sinne, *Plato.*

A proud man is compared to a ship without a Pilot, tossed vp and downe vpon the Seas, and by winds and tempest, *Aug.*

The Sonne of *Agesilaus* wrote vnto King *Philip*, who much gloried in some of his victories, that if hee measured his shadow, hee should find it no greater after the victorie then it was before.

King *Lewis* the eleuenth, was wont to say, when Pride was on her Saddle, mischiefe and shame was on the Crupper.

Pride, Enuie, and Impatience, are the three capitall enemies of mans constancie, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie Rashnesse, and Impudencie, and with Solitarinesse, as if one would say, that the Proud man is abandoned of all the World, euer attributing to himselfe, that which is not, hauing much more bragging then matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth, *Antist.*

Chrysippus, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth faine things

to

to be, which indeed are not, or maketh them appeare greater then they are. *Ar.*

Pride is the mother of enuie, which if that one be able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow down and wax crooked, then those which grow straight, because they suppose to find more store of graine in them, then in the other.

Socrates, when hee saw that *Alcibiades* waxed proud, because of his great possessions shewed him the Mappe of all the World, and asked him whether hee knew which were his Lands in the territorie of Athens; who answered, They were not described there; How is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their owne fooliſh inuentions.

He that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glory of the proud man, is soone turned to infamie, *Salust.*

The proud man thinketh no man can bee humble, *Chrysost.*

Antiochus had that admiration of himselfe that he thought hee was able to saile no the earth, and goe on the Seas.

Pompey could abide no equall, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poore man that is proud:

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreames of Gold.

The pride of vnquiet and mooving spirits, neuer content themselues in their vocations, *Perdicas*.

Themistocles told the Athenians, that vnlesse they banished him and *Aristides*, they should neuer bee quiet.

Perdita tunc vrbi nocuerunt secula, postquam Ambitus & luxus, & opum metuenda facultas, Transuerso mentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda, nam vt aduersas res, sic secundas immoderate ferre leuitatis est, Cicero.

Of Prodigalitie.

Defi. *Prodigalitie is the excesse of liberalitie, which comming to extremitie, proues most vicious; wasting vertues faster then substance, and substance faster then any vertue can get it.*

PRodigalitie without care, wasteth the which diligent labour hath purchased,

Prodigalitie is called the fire of the minde, which is impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessarie things into dust and cinders, *Plinie.*

Where Prodigalitie and couetousnesse are, there all kind of vices raigne with all licence in that soule, *Theop.*

Prodigalitie stirreth vp cruell warres, and seditious iniuries, to the end that her humor, may be fed, fishing in all troubled water, that shee may haue wherewith to maintaine her prodigal expences.

Excesse of apparell, is an ornament of the inconstancy of the soule, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts, *Eras.*

Decke not thy soule with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honestie, *Epist.*

Pouerty followeth superfluous expences.

Prodigalitie maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his owne friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiefe effects of a prodigall minde.

He that giueth beyond his power is prodigal, he that giueth in measure is liberall, hee that giueth nothing at all is a niggard.

Prodigalitie is a speciall signe of inconstancie, *Mar. Aurel.*

He

He that is superfluous in his dyet, sumptuous in apparell, and lauish of his tongue, is a Cookes hope, a Taylors thrift, and the sonne of Repentance.

The end of much expence, is great griefe.

Straton Dydonius, could in no wise abide that any one should goe beyond him in prodigall expences, whereupon arose a great contention betwixt *Nicaclet Ciprius* and him, whilest the one did what he could to excell the other, *Theop.*

Who spends before he thriue, will begge before he thinke.

Riches lauishly spent, breeds griefe to our hearts, sorrow to our friends, and miserie to our heires.

A proud Eye, an open Purse, a light Wife, breeds mischiefe to the first, misery to the second, and Hornes to the third.

What is gotten with care ought to be kept with wisdome.

Prodigalitie is a dissolution, or too much looseing of vertue, *Zeno.*

[illegible] is knowne by foure things by the company he keepeth, by the Tauernes he haunteth, by the Harlots he cherisheth, and the expence he vseth.

As excesse in meates breed surfet, in drinke drunkennesse, in discourse Ignorance, so in gifts, excesse produceth prodigalitie.

It is better to be hated for hauing much, then to be pitied for spending all, *Sim.*

Pro-

Prodigality consisteth not in the quantity of what is giuen, but in the habite and fashion of the giuer.

He is truly prodigall, which giueth beyond his abilitie, and where his gifts are needlesse.

It is not possible for a prodigall minde to be without Enuy, *Curtius.*

Prodigality concealing loue, loues none whereby affection deceaseth, and amitie is made vnstable.

Prodigall lauishing, and palpable sensuality brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicias*, not onely to necessitie, but to extreame pouertie; and when all their money was spent, they three drinking a poisoned Potion to one another, dyed all three.

Prodigality is borne a Wonder, and dies, a Begger, *Menan.*

No kinde admonition of friends, nor feare of pouerty, can make a prodigall man to become thrifty.

Prodigality in youth, is like the rust in Iron, which neuer leaueth fretting till it be wholly consumed.

Fire consumeth fuel without maintenance, and prodigality soone emptieth a weake Purse, without it be supplyed.

The prodigal minded man, neither obserueth time, nor maketh end of ryot, vntil both himselfe and his Patrimonie be consumed.

A prodigall humour is hardly purged, because the nourishments are many and sweet,

The prodigall minded man, to ſpend luſtily, and to fare daintily, ſo hee haue it, he cares not how he get it, and ſo hee ſpends it, he cares neither on whom, or in what ſort he conſume it.

——— *O prodiga rerum*
Luxuries, nunquam paruo contenta paratu,
Et queſitorum terra pelagoq́; ciborum.
Ambitioſa fames, & lautæ gloria menſæ?
Diſcite quam paruo liceat producere vitam,
Et quantum natura petat.

Of Gaming.

Defi. *Gaming is a ſtealing away of time, abuſing our vnderſtanding in vaine things without any profit.*

Chilon, being ſent from Lacedemonia to Corinth in Embaſſage to intreat a peace betweene them, and finding the Noble men playing at dice, returned back againe without deliuering his meſſage; ſaying, that hee would not ſtaine the glory of the Spartans with ſo great ignominie, as to ioyne in ſocietie with Dice-players.

Players at Dice by the Counſell of Conſtantinople vnder *Iuſtinian*, were puniſhed with Excommunications.

Alphonſus, Sonne of *Ferdinando* King of Spaine, ſtraitly commanded, that no Knight ſhould preſume to play at Dice, or Cards for any mony, or giue his conſent to any ſuch play in his houſe, vpon paine of forfeiting his

his wages for one whole moneth, and himselfe to be forbidden another moneth and a halfe, from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull, practices of coozening skill, or skilfull coosenage, without the discredit of a mans good Name, by the marke of reproach, or badge of open Infamy.

The fame or good name of a man is no sooner in question, then when hee is knowne to be a common Gamester.

It is no freedome to be licentious, nor liberty to liue idly.

Such game is to be abhorred, wherein wit sleepeth, and idleneſſe with couetcousneſſe is onely learned.

The gaine which ariseth to any party in play, should bee bestowed vpon the poore, to the end, that both the Gamesters, as well the Winner as the Loser, might be equally punished, *Aug.*

Aurelius Alexander, Emperour of Rome, made a Law which was ratified by the authority of the Senate and people, that if any man was found playing at the Dice, he should be taken for franticke, or as a foole natural, which wanteth wit and discretion to gouerne himselfe.

The same Emperor likewise after the promulgation of the fore-said Law, counted Dice-players no better then Theeues and Extortioners.

Gaming at Cards and Dice, are a certaine kind of ſmooth, deceitfull, and ſleighty theft, whereby many are ſpoyled of all they haue.

Who will not thinke him a light man, of ſmall credit, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is hee corrupted in life and manners.

Iuſtinian made a Law, that none either priuately or publikely ſhould at any time play at Dice or Cards.

Old mens gaming, is a priuiledge for yong men, *Iuuenal.*

The Deuill was the firſt inuenter of Dice and Gaming.

Dicing Comedians, bring often tragicalends

Plato ſeeming to commend Table play, compareth it to the life of man; that like as an euill chance may bee holpen by cunning play; ſo may a bad nature be made better by good education.

Cicero, in the Senate houſe put *Antonius* to ſilence, in ſaying he was a Dicer.

Dicing neither beſeemeth the grauitie of a Magiſtrate, nor the honour of a Gentleman, for that the gaine is loaded, with diſhoneſt practices, and the loſſe with vnquiet paſſions

As a dead carkaſſe in an open field, is a prey for many kinde of Vermine, ſo a plaine minded man vſing deceitfull houſes, is an aſſured prey for all ſorts of Shifters.

In

In Turkey, hee is noted of great infamy, that is found playing for mony, and grieuous paines are appointed for punishment, if hee returne to it againe.

The Lydians were the first Inuenters of gaming, but it was, when their Country was brought into great necessitie for want of victuals, to the end that by playing they might find some meane to resist and sustaine hunger the better.

Horace auoucheth in his Time, that Dice-playing was forbidden by their Law.

Lewis the Eight King of France, made a law, that all sports should be banished his Realme except shooting.

Cyrus, to punish them of Sadis, commanded them to passe away their time in playing and banquetting, thereby to render them lesse men, and keepe them from rebellion.

Ars aleatoria, dum aliena concupiscentia sua profundit, patrimonij nullam reuerentiam tenet.

Est ars mendaciorum, periuriorum, furtorum, litium, iniuriarum, homicidiorumq; mater, est vere malorum dæmonum inuentum, quæ exciso Asiæ regno inter euersæ vrbis manubias, varia sub specie migrauit ad Græcos.

Of Couetеousnesse.

Defi. *Couetеousnesse is a vice of the soule, whereby a man desireth to haue from all parts, without*

reason, and vniustly withholdeth that which rightly belongeth vnto another bodie: it is also a sparing and niggardlinesse in giuing, but open-handed to receiue whatsoeuer is brought without conscience, or any regard whether it be well or ill attayned.

THe property of a couetous man, is to liue like a Begger all dayes of his life, and to bee found rich in mony at the houre of his death, *Archim.*

Gaine gotten with an ill name, is great losse.

Couetous men little regard to shorten their liues so they may augment their riches.

Treasures hoorded vp by the couetous, are most cõmonly wasted by the prodigal person.

Hee that coueteth riches, is hardly capable of good instruction, *Plu.*

It is an hard matter for a man to bridle his desire, but hee that addeth riches thereunto is madd,

Couetousnesse is a vice of the Soule, whereby a man desireth to haue from all parts without reason, and vniustly withholdeth that which belongeth to another, *Arist.*

Couetousnesse is sparing in giuing, but excessiue in receiuing.

Couetousnes is a blind desire of good, *Luc.*

Vnto a couetous man the obtaining of that he would, is alwayes vnto him the beginning of the desire of hauing.

Couetous men scrape together like mighty men, and spend like base Mechanicall and handy-crafts men.

Co-

Couetous men, are compared to Rates and Mice, that are in Golden Mines, which eate the Golden Oare, and yet nothing can be gotten from them, but after their death.

Gold is called the baite of sinne, the snare of soules, and the hooke of death; which being aptly applied, may be compared to a fire, whereof a litle is good to warme one, but too much will burne him altogether.

It is better to be the Sheepe, then the Sonne of a couetous man, *Diog.*

Pertinax, being aduanced to the degree of Emperour, did not forget his niggardlinesse, but parted Lettice and Artichokes into two, that the one halfe might be for his Dinner, and the other for his Supper.

Dionysius the elder, being aduertised of one that had hidden great store of Money, commanded him vpon paine of death, to bring it to him, which hee did, although not all, but with the remainder dwelt in another place, and bestowed it vpon inheritance; when *Dionysius* heard thereof, he sent him that which hee tooke from him, saying, *Now thou knowest how to vse riches, take that I had from thee.*

The Chariot of Couetousnesse is carried vpon foure wheeles of Vices: Churlishnesse, Faint Courage, Contempt of God, and forgetfulnesse of Death: Drawne by two Horses, called Greedie to catch, and Hold fast: the Carter that driueth it, is desire

to haue, hauing a Whip called, Loth to forgo.

A couetous man is good to no man, and worst friend to himselfe.

A couetous man wanteth, as well that which he hath, as that which he hath not.

He that couetech much, wanteth much.

There is greater sorrow in losing riches, then pleasure in getting them, *Pub.*

Couetousnesse is the roote of all euill, from whence doe proceed, as from a Fountaine of mis-hap, the ruine of Commonweales, the subuersion of Estates, the wracke of Societies, the staine of Conscience, the breach of Amity, the confusion of the Minde, Iniustice, Briberie, Slaughter, Treasons, and a Million of other mischieuous Enormities, *Aurel.*

All vices haue their taste; saue onely Couetousnesse.

The gaine of Gold maketh many a man to lose his Soule.

A couetous man passeth great trauels in gathering riches, more danger in keeping them, much Law in defending them, and great torment in departing from them.

Couetousnesse is the Mother of pouertie.

The excesse of the couetous man, is that he gathereth for his children, *Apolonius.*

The couetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, enuy for his neighbours, a prey for Theeues, peril for his person, damnation for his

his Soule, curses for his Children, and Lawes for his Heires.

A couetous rich man in making his Testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse al.

A couetous mans Purse is called the Deuils mouth.

We feare all things like mortall men, but we desire all things as if we were immortall, *Seneca.*

Couetousnesse in olde men is most monstrous; for what can be more foolish, then to prouide more money and victuals when he is at his iournies end?

Couetousnesse is a disease, which spreadeth thorow al the veines, is rooted in the bowels and being inueterate, cannot be moued, *Tully.*

To flie from Couetousnesse, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Couetousnesse runnes round about the world

Most couetous is hee which is carefull to get, desirous to keep, and vnwilling to forgo.

By liberality mens vices are couered, by couetousnesse laid open to the world, *Aug.*

A couetous mans eye is neuer satisfied, nor his desire of gaine at any time sufficed.

The Gluttons minde is of his Belly, the Leacher of his Lust, and the Couetous mans of his Gold, *Bey.*

The couetous man is alway poore, &c.

Ardua res hæc eſt, opibus non tradere mores;
Et cum tot Cœlos victrix, eſſe Numam.
Vſq; adeo ſolus ferrum martemque timere
Auri noſcit amor: pereunt diſcrimine nullo.
Amiſſæ leges, ſed pars viliſſima rerum
Certamen mouiſtis.——

Of Vſury.

Deſi. Vſury of the Hebrews is called baiting: it is an vnlawfull gaine, got by an vnlawfull mean, and that cruelty which doth not only gnaw the debtor to the bones, but alſe ſucketh out all the bloud and marrow from him, ingendring money of mony, contrary to nature, and to the intent for which money was firſt made.

VSury is compared to fire, which is an actiue and inſatiable Element, for it burneth and conſumeth all the wood that is laid vpon it, ſo the Vſurer, the more he hath, the more he deſireth, and like Hell gates he is neuer ſatisfied.

An Vſurer is a filching and corrupt Citizen, that both ſtealeth from his neighbours, and defraudeth himſelfe.

The intent of Vſury bewrayes the Crime.

Vſurie is the Nurſe of Idleneſſe, and Idleneſſe the mother of Euils.

Amaſis King of Egypt, made a Law, that the Prætor ſhould call euery one to account, how they liued, and if by Vſury, they ſhould be puniſhed as Malefactors.

There

There was a Law among the ancient Grecians and Romans which forbade all Vsury, surmounting one penny from an hundred by the yeere, and they called it *Vnciary* Vsury.

This Law was since that, brought to a halfpeny a yeere among the Romans, and not long after Vsury was clean taken away by the Law, *Gexuntia*, because of vsuall seditions, which rose through the contempt of Lawes concerning Vsury.

Vsury, makes the Nobleman sell his Land, the Lawyer his *Iustinian*, the Physician his *Gallen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendereth Money, contrary to nature.

An Vsurer is a more wickeder man then a Thiefe who was condemned, but in double as much, *Cato*.

Vsury is an ancient mischiefe, and cause of much ciuill discord.

A little lewdly come by, is the losse of a great deale well gotten.

Vsury is like a Whirle-poole that swalloweth whatsoeuer it catcheth, *Crater*.

Hee that with his Gold begets Gold, becomes a slaue to his Gold.

Inordinate desire of wealth, is the spring of Vsury, and Vsury subuerteth credit, good name, and all other vertues.

Couetousnesse seeketh out Vsury, and Vsury nourisheth Couetousnesse.

An

An Vſurer can learne no truth, becauſe he loatheth the truth.

Vſury taketh away the Title of Gentry, becauſe it delighteth in ſgnobility.

Vſury oftentimes deceiues the belly, and altogether liues careleſſe of the ſoules ſafety.

As the greedy Rauens ſeeke after carrion for their food, ſo doth the couetous Vſurer hunt after Coine to fill his coffers, *Philo.*

No kind of people in the World are ſo notorious liuers, nor vſe ſo much to falſifie their faith in all practices, as Vſurers, *Plut.*

Appion in his firſt booke on Ciuil wars, writeth, that by an ancient Law at Rome, Vſury was forbidden vpon very great paine.

As hee which is ſtung with an Aſpe, dyeth ſleeping, ſo ſweetly doth he conſume himſelfe which hath borrowed vpon Vſury.

An Vſurer is more dangerous then a thiefe, *Cato.*

Vſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Vſury maketh thoſe that are free-borne, bond-ſlaues, *Publius.*

Vſury is the manifeſt ſigne of extreame impudencie, *Chryſ.*

To be an Vſurer, is to be a man-ſlayer, *Cato.*

Vſurers were not ſuffred to enter the Temple of ſparing and well ordered expence.

The Ægyptians and Athenians, ſeeing the errour of couetous Vſury to take footing in their Prouinces, by approued iudgment, concluded,

cluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might be detayned, the original being for corrupt gain.

In Thebes it was by ſtraight order forbidden, that any man ſhould bee put in Office, which in ten yeeres before the election, had practiſed any vnlawfull chaffering.

By Vſury, money is brought forth before it be gotten.

Vſury is the daughter of Auarice and Ambition.

The more wealth that an Vſurer winneth by his extortion, the more doth the ſinne of couetouſneſſe, daily corrupt his conſcience.

The ill-gotten gaine that commeth by Vſury, brings with it contempt, many curſes and infamy.

Hee that liueth by the loſſe of the poore, meriteth the plague of God for his puniſhment.

——turpia lucra
Fœnoris, & velox inopes vſura trucidat.
Non ſunt facienda mala vt inde eueniant bona.

Of Deceit.

Defi. Deceit or craft, is the exceſſe of prudence, it is that which leadeth a man through wilfull ignorance, to oppoſe himſelfe againſt that which he knoweth to be dutifull and honeſt, cauſing him vnder the counterfet name of prudence, to ſeeke to deceiue thoſe that will beleeue him: This vice is the chiefeſt cauſe of ambition

and

and couetouſneſſe, which moſt men ſerue in theſe dayes, but aboue all things it is an enemy to Iuſtice, and ſeeketh by all meanes to ouerthrow the true effect thereof.

CRaft moſt commonly is repayed with craft, and hee that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to bee ſuſpected and hated, as one that hath loſt all credit or goodnes, *&c.*

All knowledge reuelled from Iuſtice, ought rather to be called craft then ſcience.

Tis more wiſedome ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene Craft and wylineſſe is, the one is in dexterity of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde declaring outwardly the inward Deceit which the heart contayneth, *Liuius.*

He that neuer truſteth, is neuer deceiued.

Our negligence maketh ſubtile ſhift preſume, where diligence preuents falſe deceit.

The ſerpent hidden in the graſſe, ſtingeth the foot, and a deceitfull man vnder ſhew of honeſty, oft-times deciueth the ſimple.

There is nothing that ſooner deceiueth the mind then hope, for whileſt our thoughts feed on it, we ſuddenly and aſſuredly loſe it.

The man moſt deceitful, is moſt ſuſpectfull.

It many times fals out, that what the heart craf-

craftily thinketh, the lookes deceitfully betray, *Leo.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloke hate with holineſſe; Ambition, with good Gouernement; Flattery, with Eloquence; but whatſoeuer they pretend, is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are wee ſooneſt deceiued by ſubtilty.

Light heads and ſharpe wits, are moſt apt to deceiue others by falſe tales.

It is a point of diſhoneſty in a man to make ſhew of one thing, and doe another.

The Lawyers call that Couin, when to deceiue another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Counſellers would at the entring in of his Court, lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an vnity, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue, then we meane with our heart, *Pacuuius.*

The Emperor *Pertinax* was ſirnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts, are meere deceit, *Seneca.*

Wan-

Wonder not that thou art deceiued by a wicked man, rather wonder that thou art not deceiued, *Demoſt.*

It is no deceit to deceiue the deceiuer.

Falſhood hath more wit to deuiſe, then truth, *Plinius.*

Hee is not worthy to finde the truth, that deceitfully ſeeketh her, *Hier.*

It is more impious to be deceitfull, then to conceale the truth, *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander ſaid to *Antipater*, that outwardly hee did weare a white garment, but it was lined with purple.

The deceitfull mans ſpeeches, may be likened to the Apothecaries painted Pots, which carry the inſcription of excellent drugs, but within them there is either nought auaileable, or elſe ſome poyſon contayned, *Hi.*

Alexander begin counſelled by *Parmenio*, to ſeek the ſubuerſion of his enemies, by craft and ſubtiltie; anſwered, that his eſtate would not ſuffer him ſo to do: but if he were *Parmenio*, he would doe it.

All deceits are proper to a baſe and bad minde, but to be deteſted of an honeſt man.

The anſwers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to worke wickednesſe and ſeeketh by ſubtiltie to bring other men to miſery.

A

A deceitfull man chuſeth hypocriſie, and diſſimulation for his companions.

Scianidu fallax indulget piſcibus hamus:
Calida ſic ſtultas decipit eſca feras.
Graue eſt malum omne quod ſub aſpectu lateto

Of Lying.

Defi. *Lying is a falſe ſignification of ſpeech, with a will to deceiue, a ſickneſſe of the ſoule, which cannot be cured but by ſhame and reaſon, it is a monſtrous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of God is otherwiſe conſecrated, euen to the truth, and to the vtterance of his praiſe.*

TAke heed of a lyer for it is time loſt to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniuſtice, turning topſey turne all humane ſocietie, and the amitie due vnto our neighbour, *Aug.*

As certaine it is to find no goodneſſe in him that vſeth to lie, as it is ſure to find no euill in him that telleth truth.

The lyer is double of heart and tongue, for hee ſpeaketh one thing, and doth another.

From truth depraued, are ingendred an infinite number of Abſurdities, Hereſies, Schiſmes, and Contentions, *Socrates.*

The Thiefe is better then a man accuſtomed to lie.

In

In Almaine, a lie bath beene alwayes extreamely hated and shunned, as it were a plague: and bastards could neuer obtaine the price of any Occupation whatsoeuer, nor take degree in any Art or Science, *Xen.*

Thou canst not better reward a Liar, then in not beleeuing what he speaketh, *Arist.*

Within thy selfe, behold well thy selfe, and to know what thou art, giue no credit to other men.

Pope *Alexander* the Sixth, neuer did what he said, and his sonne *Borgia* neuer said what he meant to do, pleasing themselues in counterfeiting and dissembling, to deceiue and falsifie their faith, *Guiecciardine.*

It is the property of a lyar to put on the countenance of an honest man, that so by his outward habite, he may the more subtilly deceiue, *Bias.*

Lying is contrary to Nature, aided by reason, and seruant or hand-maid to truth.

As the Wormes doe breed most gladly in soft and sweet woods, so the most gentle and noble wits, inclined to honor, are soonest deceiued by Lyars and flatterers.

Through a Lie, *Ioseph* was cast into Prison, and S. *Chrysostome* sent into Banishment.

All kind of wickednesse proceedeth from lying, as all goodnes doth proceed from truth, *Chilo.*

The Egyptians made a Law that euery Lyar, should be put to death.

The

The ſhame of a Lyar is euer with him.

A Lie is not capable of pardon, *Xen.*

Lyars onely gaine this, that albeit they ſpeake the truth, yet ſhall they neuer be beleeued.

Lying is contrary to Nature, aided by reaſon, and ſeruant or hand-maid to truth, *Plati.*

The Scythians and Garamans followed the ſame Law, and condemned them to death that Prognoſticateth any falſe thing to come.

The Perſians and Indians depriued him of all honour, and further ſpeech that lyed.

Cyrus told the King of Armenia, that a lie deſerued no pardon.

The Parthians for lying, became odious to all the world.

There is no difference between a liar, and a forſwearer, for whomſoeuer (ſaith Cicero) I can get to tell a Lye, I may eaſily intreate to forſweare himſelfe.

An honeſt man will not lie, although it be for his profit.

Lying in doctrine is moſt pernicious.

He that dare make a lye to his father, ſeeking meanes to deceiue him, ſuch a one much more dareth to be bold to doe the like to another body.

Lyars are the cauſe of all their ſinnes and crimes in the world, *Epictetus.*

A Liar ought to haue a good memory, leſt he

hee be quickly found faſe in his Tale, *Plinie.*

It is a double lye, for a man to belye himſelfe, *Stobæus.*

A lye is the more hateſull, becauſe it hath a ſimilitude of truth, *Quintil*

All Idolatrie, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all cozenages, are called lying, to the end, that by ſo deformed a name, wee ſhould the rather eſchew them.

A good man will not lye although it be for his profit, *Cicero.*

Alexander would conſent to nothing, but truth, and *Philip* his father to all kind of falſhood.

Old men and Trauellers, lye by authority.

It is wickednesſe to conceale the fault, of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis, credere non conuenit: falſum maledictum eſt malum mendacium.

Of Drunkenneſſe.

Defi. *Drunkennes, is that vice which ſtirreth vp luſt, griefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twice a child, and all exceſſe of drinke and drunkenneſſe.*

THe ancient Romanes, would not ſuffer their wiues to drinke any Wine.

The

The craftie Wraſtler (Wine) diſtempereth the wit, weakeneth the feet, and ouercommeth the vitall ſpirits, *Ariſt.*

Wine burnes vp beautie, and haſtens age.

Exceſſe is the worke of ſin, and drunkenneſſe the effect of ryot, *Solon.*

Thoſe things which are hid in a ſober mans heart, are oft times reuealed by the tongue of a Drunkard.

Drunkenneſſe is a bewitching Deuill, a pleaſant Poyſon, and a ſweet ſin, *Aug.*

Drunkenneſſe maketh of a man a beaſt, of a ſtrong man weake, and a wiſe man a foole, *Origen.*

Plato bade drunken and angrie men to behold themſelues in a glaſſe.

The Scythians and the Thracians, contended who ſhould drinke moſt.

Argon, the King of Illyrium, fell into a ſikneſſe of the ſides, called the Pluriſie, by reaſon of his exceſſiue drinking, and at laſt dyed thereof.

Sobrietie is the ſtrength of the ſoule, *Pyth.*

Where Drunkenneſſe is Miſtris, there Sererecie beareth no maſterie.

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproofe.

Cleio a Woman, was ſo practiſed in drinking that ſhe durſt challenge all men and women whatſoeuer to try maſteries, who could drinke moſt and ouercome all.

The

The Vine bringeth forth three Grapes, the first of pleasure, the second of drunkennesse, the third of sorrow.

Philip King of Macedon, making warre vpon the Persians, vnderstood that they were a people, which abounded in all manner of delicate Wines, and other wastefull expences, whereupon hee presently retyred his Armie, saying; It was needlesse, to make war vpon them, who would shortly ouerthrow themselues.

Nothing maketh drunkennesse to be more abhorred, then the filthy and beastly behauiour of those men, whose stomackes are ouercharged with excesse.

Steele is the Glasse of Beauty, Wine the glasse of the mind, *Eurip.*

Intemperance, is a root proper to euery disease, *Plato.*

Sickenesse is the chastisement of intemperance, *Seneca.*

A drunken man like to an old man is twice a child, *Plato.*

Drunkennesse is nothing else but a voluntary madnesse.

The Glutton and the Drunkard shall bee poore.

Wine hath drowned more men then the sea, *Pub.*

The first euil of drunkennesse, is danger of Chastity, *Amb.*

The Lacedemonians, would often shew their

their Children such as were drunke, to the end they should learne to lothe that vice.

Romulus made a Law, that if a woman were found ouercome with drinke, she should dye for her offence; supposing that this vice, was the foundation or beginning of dishonesty and whoredome.

Calisthenes, being vrged by one, to drinke as others did at Alexanders feast, answered that he would not; for, saith he, who so drinketh to Alexander, had neede of *Æsculapius*; meaning a Physitian.

The Leopard, as many write, cannot be so soone taken by any thing, as by Wine; for being drunke, he falleth into the toyles.

Wine, according to the saying of a late writer, hath drowned more men then the Sea hath deuoured.

Drunkenes is a monster with many heads, as filthy talke, fornication, wrath, murther, swearing, cursing; and such like.

There are two kinds of Drunkennesse, one kinde aboue the Moone, as a celestial drunkenes stirred vp by drinking of heauenly drink, which maketh vs onely to consider things diuine; the reward of vertue is perpetual drunkennesse, *Musæus*.

Another kinde of Drunkennesse is vnder the Moone, that is, to be drunke with an excesse of drinking, which vice ought of all men to be carefully auoyded.

Wine

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the liuer, rotteth the lungs, dull-th the memory, and breedeth all ſi. neſſes.

The Nazarite abſtained from drinking of any Wine or ſtrong drinke.

Quid non ebrietas deſignat, operta recludit.
Spes inbet eſſe ratas, in prælia trudit inermem.
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices, quem non fecere diſertum?
Contracta quem non in paupertate ſolutum?

Of Gluttony.

Deſi. *Gluttony or ſurfeiting is the ſworne enemie to Temperance, Daughter to exceſſe, and immoderate appetite, ſhe is healths bane, and humanities blemiſh, liues co. batrice, and the ſoules hell, except mercy wipe out the remembrance of ſo great a guilt.*

SVffice nature, but ſurfet not, ſupply the bodies need, but offend not.

Moderate dyet is the wiſe mans Cognizance, but ſurfeiting Epicuriſme, a Fooles chiefeſt glory.

To liue well and frugally, is to liue temperately, and ſhun ſurfeiting, for there is great difference betweene liuing well, and liuing ſumptuouſly; becauſe the one proceeds of Temperance, Frugality, Diſcipline, and Mo-

dera-

deration of the Soule, contented with her owne riches; and the other of intemperance, Luſt, and contempt of all Order and Mediocriti; but in the end the one is followed with ſhame, the other with the eternall praiſe and commendation, *Plato*.

It is not the vſe of meat, but the inordinate deſire thereof, ought to be blamed, *Aug.*

Continencie in meat and drinke, is the beginning and foundation of the skill, *Socrat.*

We cannot vſe our ſpirits well, when our ſtomackes are ſtuffed with meat, neither muſt wee gratifie the body, and entrayles onely, but the honeſt ioy of the mind, *Cicero.*

The Hebrewes vſed to eate but once a day, which was at Dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobrietie retaineth that in a Wiſemans thoughts, which a Foole without diſcretion hath in his mouth.

The belly is an vnthankfull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth, *Crates.*

When we eat, we muſt remember wee haue two gheſts to entertaine, the Body and the Soule whatſoeuer the body hath, departs away quickly, but what the Soule receiueth, abideth for euer.

The wicked man liueth to eate and drinke, but the good man eateth, and drinketh to liue, *Plut.*

A rich man may dine when hee list, but a poore man when he can get meat, *Dieg.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomacke, *Sen.*

As meate and drinke is foode to preserue the body, so is Gods Word the nourishment of the Soule, *Greg.*

A vertuous Soule hath better taste of godly discourses, then the body hath of a well-relished meate.

The first draught that a man drinketh, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the braine are not hindered by vapors, which excesse of feeding distempers it withall.

King *Cyrus* being asked dy *Artabanus* (as hee marched one day in Warre) what he would haue bought him for his Supper? Bread (quoth he) for I hope we shall finde some Fountaine to furnish vs with drinke.

Wisdome is hindered through Wine, and vnderstanding darkned, *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a Slaue to the pleasure of the mouth and belly, *Salust.*

Diseases gather together within our bodies, which proceed no lesse of being too full, then

then being too empty; and oftentimes a man hath more trouble to digeſt meat then to get meate,

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall, how euer the caſe ſtandeth?

By Gluttonie more die, then periſh by the Sword.

Gluttony ſtirreth vp luſt, anger, and loue in extremitie, extinguiſhing vnderſtanding, opinion and memory, *Plato.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay which is worſe, vndermineth reaſon.

Wine hath as much force as fire, ſo ſoone at it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule and troubleth the whole minde.

Homer, approuing that the Gods dye not, becauſe they eat not; alludeth that eating & drinking doth not onely maintaine life, but are likewiſe the cauſe of death.

Wee are ſicke of thoſe things wherewith we liue: for there is no proper and peculiar ſeede of diſeaſes, but the corruptions of thoſe things within vs which we eat, and the faults and errours wee commit againſt them, *Plut.*

Socrates inuiting certain of his friends to a Feaſt, was reprooued for his ſlender prouiſion; whereto he anſwered, If they be vertuous

there is enough, but if they be not, there is too much.

They which are addicted to belly-seruice, not caring for the food of the mind may well be compared to Fooles, that depend more vpon opinion then Reason.

It is an old Prouerbe, Much meate much Malady.

Intemperance is a root proper to euery disease.

He that too much pampereth himselfe, is a grieuous enemy to his owne body.

Vessels being more fully fraught then they are able to carry, doe sinke; so fareth it with such as eate and drinke too much.

By surfet many perish, but he that dyeteth himselfe, prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the world.

Gluttony causeth innumerable maladies, and shortens mans life, *Horace.*

Surfetting is the readiest meanes to procure sicknesse, and sickenesse is the Chastisement of intemperate dyet.

Gorgias being demanded how he attained to the number of a hundred and eight yeres, answered, hee neuer hauing eaten or drunke any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi & potionis adhibendum est, vt reficiantur vires non opprimantur, Cicero,

Of

Of Concupiſcence.

Defi. *Concupiſcence or luſt, is a deſire againſt reaſon, a furious and vnbridled appetite, which killeth all good motions in mans minde, and leaueth no place for vertue.*

LVſt is a pleaſure bought with paines, a delight hatcht with diſquiet, a content paſſed with feare, and a ſinne finiſhed with ſorrow, *Demonax.*

Luſt by continuance groweth into impudencie.

Shame and infamie, wait continually at the heels of vnbridled luſt.

Luſt is an enimie to the purſe, a foe to the perſon, a canker to the minde, a corroſiue to the conſcience, a weakner of the wit, a beſotter of the ſenſes; and finally, a mortall bane to all the body, ſo that thou ſhalt finde pleaſure in the path-way to perdition, and luſting loue the load-ſtone to ruth and ruine, *Plinie.*

Luſt in age is lothſome, in youth exceſſe, howſoeuer it is the fruit of idleneſſe.

Luſt inforceth vs to couet beyond our power, to act beyond our nature, and to die before our time.

Senſuall Vice hath theſe three companions, the firſt, blindneſſe of vnderſtanding, the ſecond, hardneſſe of heart, the third, want of grace.

Draco wrote such Lawes against Incontinencie, that he is said not to haue writ them with Inke, but rather to haue signed them with bloud.

The chanels which Riuers long-time haue maintayned, are hardly restrained from their course; and lust wherein wee haue beene long plunged, is hardly purged.

Such things as mantaine vs in euill, or change our goodnes to wickednesse, are either nourished or begun by lust.

Pleasure is the end of superfluity, *Pla.*

Adulterie is called the iniury of Nature.

Concupiscence is vnseperably accompanied with the troubling of all order, with impudencie, Vnseemelinesse, Sloth, and dissoluteneſſe. *Plato*

Our tongues most willingly talke of those things, which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull, *Sen.*

Adultery desireth no procreation, but pleasure, *Anselm.*

Lust maketh a man to haue neither care of his owne good name, nor consideration of the shame which his Posteritie shall possesse by his euill liuing.

This monstrous sinne altereth, marreth and drieth the body, weakning all the ioynts and members, making the face bubbled and yellow, shortning life, diminishing memory, vnderstanding, and the very heart.

Adul-

Adultery is vnlawfull Matrimony.

Adultery is hated euen among beasts.

Lust is a strong tower of mischiefe, and hath in it many defenders, as nice deneſſe, anger, paleneſſe, discord, loue, and longing, *Diog.*

Concupiscence doth in iure, prophane and defile the holineſſe of the soule.

The Corinthians for their incontinencie haue been euill spoken of, they were so vnchaste, that they prostrated their owne Daughters to inrich themselues: Hence came the Prouerbe, It is not fit for euery man to goe to Corinth: for they payd well for their pleasure.

The Babylonians, Tyrrhenians, and Massallians, were greatly spotted with this vice: abusing their bodies in such monstrous sort, that they were reputed to liue rather like beasts then men.

Meretrix non dissimilis mari, quod dat deuorat: nunquam abundat.

Hoc vnum in ore perpetuo habent meretrices, Da mihi atq; Affer mihi.

Of Sloth.

Def. *Sloth is a feare of labour to endure, a desisting from the necessary actions both of body and minde: it is the sincke which receiueth all the filthy chanel of vice, and with that poysonous ayre infecteth and spoileth the soule.*

A Man being idle, hath his mind apt to all vncleanenesse; and when the minde is voyd of exercise, the man is voyd of honestie.

Sloth riseth sometimes of too much abundance.

Prosperitie ingendreth sloth, *Livius*;

Sloth turneth the edg of wit, but study sharpeneth the memory.

That which is most noble by nature, is made most vile by negligence, *Arist.*

Idlenesse is the onely Nurse and nourisher of sensuall appetites, and the sole maintainer of youthfull affections.

Trauaile is a worke that continueth after death.

Be doing alwayes somewhat, that the Deuill find thee not idle, *Hieron.*

Idlenes is the Sepulchre of a liuing man *Au.*

Sloth is the Diuels Cushion or Pillow *Ori.*

Idlenesse teacheth much wickednesse, *Eur.*

They that doe nothing, learne to do ill, *Cic.*

Idlenesse is the Moate, that soonest and soonest infected the mind with many mischiefes.

Idlenesse is against nature. *Cicero.*

The slothfull man sleepeth in his own want, *Cicero.*

It is hard for him that will not labour, to excell in any Art.

Idlenesse is the enemie of vertue, and the very traine of al wickednesse.

Sloth loseth Time, dulleth vnderstanding, nourisheth Humours, choketh the Braine, hinders

hinders Theft, and displeaseth God, *Gallen.*

Sloth is the mother of pouertie, *Senec.*

The Sluggard being nestled in Ignorance, soonest falleth into Atheisme.

The man that passeth his life slothfully without profit, ought to lose it without pitty.

Idlenesse maketh of men women, of women beasts, of beasts monsters, *Hom.*

Study begetteth studie, and sloth increaseth sloth, *Amb.*

Pythagoras gaue his Disciples this precept; Take good heede that thou sit not vpon a a bushell, meaning that idlenesse ought especially to be eschewed.

Lust is quenched by labour, and kindled through idlenesse.

The idle heart is mooued with no Prayers, *Curtius.*

The rich man if he waxe idle, will be quickly poore.

Idlenesse is security, and labour is care.

In doing nothing men learne to doe ill. *Columella.*

The kind of contemplation tending to solitarinesse, is but a glorious title to idlenesse, S. F. S.

Sloth is a feare of labour to ensue, *Cic.*

It is not for a man of authoritie to sleepe a whole night, *Homer.*

In Idlenesse, beware of Idlenesse.

Sloth is the step-mother of Wisedome and Science, *Anacharsis.*

Men are borne to good workes, whereof our ſoule may ſ rue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtil, but in continuall motion and action, *Cic.*

Idleneſſe decayeth the health of the body and no man ought to hide his life, *Plut.*

Where nature hath been friendly, there is a certaine vaine opinion which cauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no drones among them, but aſſoone as any begin to be idle, they kill them, *Plut.*

The wiſemans idleneſſe is his continuall labour, *Ber.*

Carthage ouercome, Rome by Idleneſſe came to ruine, *Aug.*

——*Variam ſemper dant otia mentem.*

Ignauia vitium eſt animoſæ partis, quod conſternitur periculis præſertim mortis, Arift.

Of Preſumption.

Defi. Preſumption is a violent paſſion of will, and an vtter foe to prudence, it is that affection, which thruſteth and expoſeth the bodie to dangers, preſuming onely vpon vaine hope and imagination, without either ground or reaſon.

HE that vanteth of victory, before hee haue won the field, may bee counted more fooliſh then valiant, *Byas.*

Vaine

Vaine and light men loue commonly that which is forbidden by reason, and loue nothing more then to follow sensuall appetite.

Hee that presumeth of his owne strength is soone ouercome, *Aug.*

A fault wilfully committed, ought not to be forgiuen.

To flie from that we should follow, is to follow our owne destruction.

Hardinesse without feare, is the sister of Follie.

Presumption is the Mother of all Vices, and is like vnto a great fire, which maketh euery one to retyre backe, *Aug.*

It is a great presumption to looke for reuerence of our elder, and to inioyne our better to silence, *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wise in his owne conceit, *Salom.*

Take heede of rashnesse in resolution and cruelty in Conquest; for the one is wilfull, and the other wicked: and as the first want it, so the other shewes as little grace, whose fruits are pernicious to reason and tormens in conscience.

Hee that presumes on that he knowes not, may lose an honour for a humour, *Curtius.*

Presumptuous attempts, bring bad ends.

A festered sore must haue a searching salue,

and a

and a shameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing, to the iudgement of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeakes of high things, hauing no experience of them, is like vnto a blind man, that would lead and teach him the way which ſeeth better then himſelfe, *Bio.*

It is a troubleſome, dangerous, inſolent, and proud enterpriſe, for a man to take vpon him with a Pen to gouerne a Common-weale, and with a Prince to reaſon of his life.

Hee is not wiſe, but arrogant, that dare preſume vnasked, to giue a Prince counſell.

Hee that preſumeth to vnderſtand euery thing, is ſo thought to be ignorãt in al things.

Euery man preſumeth on his owne fancie, which maketh diuers to leape ſhort through want of good riſing, and many ſhoot ouer for want of true aime.

He is very obſtinate, whom neither reaſon nor experience can perſwade *Chilo.*

Aſpiring thoughts, as they are loftie ſo are they perillous.

To ſtraine further then the ſleeue will ſtretch, maketh the Arme bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the diuels was the cauſe of their fall, that in men was the cauſe of death.

The man that preſumes to be wiſe, let him

goe

not contend with him that is inflamed with wrath; for if he faile to follow counsell herein, hee shall either haue his head broken by the furious, or his heart galled by the detractor.

Where men doe all that they will, they indeed presume to doe that which they should not, *Cicero*.

Presumption is the chiefe ground and cause of all variance, hatred and mischiefe.

Amongst the ambitious men of the World, presumption is a furie, and a continuall tempter.

The occasion why Leauen was forbid vnto the Iewes at the Feast of Easter, was to teach them to haue a great care to keepe themselues from pride and Presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the Dough is puffed vp with the Leauen, *Philo*.

Men ought not to deferre the amendment of their life to the last houre, because the Thiefe was saued; for as that was a president that none should despayre, so was it but one example, because none should presume.

Hee is too much presumptuous, that striueth to go where another hath falne, and too much vnbridled, that searcheth not at all when others haue perished before him.

Let him that thinketh he standeth, take heed lest he fall.

Nulla præſumptio perniciosior quam re propria iuſtitia aut ſcientia ſuperbire: O ſuperba præſumptio, O præſumptuoſa ſuperbia, Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alÿs debeas vitæ beneficium, tibi ad ſcribas ornamenta virtutum.

Of Treaſon.

Defi. *Treaſon is that damned vice hated of God and man, wherewith periured perſons being bewitched feare not to betray themſelues, ſo they may eyther betray others or their countrey: it is the breach of faith and loyalty with God their gouernours and countrey.*

THey are deceiued that looke for any reward for Treaſon, *Curtius.*

The conflict with Traytors, is more dangerous then open enemies, *Liuius.*

Traytors are like Moths, which eate the cloth in which they were bred, like Vipers that gnaw the bowels where they were borne, like Wormes which conſume the Wood in which they were engendred, *Ageſi.*

Treachery hath alwayes a more glozing ſhew then the truth, and flattery diſplayes a brauer flag then faith.

No place is ſafe enough for a Traytor, *Amb.*

Once a Traitor, and neuer after truſted, *Li.*

Who will not with *Antigonus* make much of a Trai-

a Traytor, going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and periured to God, deserue no credit with men.

Treachery ought not to be concealed, and friends haue no priuiledge to be false.

Such as couet most bitterly to betray, first seeke most sweetely to entrap. *Philip.*

Traitors leaue no practise vndone, because they will not, but because they dare not.

Victory is not so earnestly to be sought, as treason to be shunned.

A good Warriour ought to commit the fortune of his Warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they hate the traytor.

Many conspire valiantly, but end wretchedly.

Traytors haue continuall feare for their bedfellow, care for their companion, and the sting of conscience for their torment, *Man.*

A light head, an ambitious desire, a corrupt conscience, and ill counsell, soone breed a traytor.

Where the peoples affection is assured, the traytors purpose is preuented, *Byas.*

There are many Traytors in Common-weales, whom it is better to forbeare then to prouoke.

Of

Of Rash hopes proceed perilous ends, and of execrable treasons, damnable successe.

Traitors about the Thrones of Princes, are like wolues about the folds of Sheepe.

One scabbed Sheepe will infect a whole flocke, and one Traytor subuert the whole Monarchy.

Hee is worthily hated of all men, that beareth not a faithfull heart to his Countrey.

No wise man at any time, will trust a Traytour, *Tully.*

Nec colloquiorum de prætextu paris proditiones vrbium tenentur, fiantque interlocutores, maxime cauendum est.

Proditores vrbium sæpe ne ipsi quidem proditionem euadunt, sed ab hoste trucidantur.

Of Desperation.

Defi. *Desperation is a sorrowfulnesse without all hope of better fortune, a vice which falsely shewdeth it selfe vnder the title of fortitude and valour, and tickling the vayne humours of the vayne glorious, carries them to ignoble and indifferent actions, to the vtter losse of soules and bodies.*

DEsperation is a double sinne, and shall impenitence hath no remission.

It is better to be called a dastardly coward, then a desperate Caitiffe.

Let no man despaire of Grace, although hee

he repent in his latter age: for God iudgeth of mans end, and not of his life past, *Ber.*

Desperation springeth from the ignorance of God, *Aug.*

It is better to prolong our life in misery, then to hasten our owne death without hope of mercy, *Lactan.*

Loue wanting desire makes the minde desperate, and fixed fancy bereft of loue, turneth into furie.

There is no offence so great, but mercy may pardon, neither is there any thing so desperate, which time cannot cure.

Desperate is the fruit of disordinate sinne, which becomming his owne Iudge, proues his owne Executioner.

The feare of inevitable punishment, is the cause of desperation, *Stob.*

Nothing doth more torment a man, then forsaking hope, *Quin.*

Desperation preferreth profit before honesty, *Eras.*

Let no man despaire of that thing to bee effected, which hath beene done already.

Extreme feare and danger makes cowards desperately aduenturous, and what perswasion could not make constant miserie hath made desperate.

Resolution is grounded on honour, desperatenesse on danger.

Fortune desperately attained, is as desperately lost, and despaire suddenly entertained,

is

is a token of a wretched Conſcience.

Deſpaire comes of the feeblenesse of courage, and the lacke of wit.

To him that is ſubiect to paſſion, deſpaire is euer attendant.

He that is deſperately inclined to his owne will, is euer moſt neere to the wrath of God.

Deſpaire leadeth damnation in chaynes, and violence layes claim to the wrath of God, *Bernard.*

Deſpaire and reuenge depriue men of the mercy of God, and cleane blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, deſpaire is the moſt pernicious, *Liuius.*

Many reading *Plato* his booke of the Immortality of th ſoule, haue laid violent hands vpon themſelues.

Hee that through the burden of his ſinne breakes forth into deſperation, wilfully refuſeth the mercy of the Almighty.

When hope leaueth a man, feare beginneth to conquer him, *Plato.*

The Soules firſt comfort, is to auoyde the faulr, the next not to deſpaire of pardon.

Deſperation is a certaine death, *Aug.*

As hee which without licence breaketh a Priſon procureth his owne Death, ſo in the World to come ſhal he be perpetually puniſhed, which contrary to the will of God, will ſet the ſoule at liberty, *Plato.*

Wit

Vincitur haud cratis iugulo qui prouocat hostem
Qui nil potest sperare, desperet nihil.

Of Heresies and Heretikes.

Defi. *Heresie is a wilfull and obstinate opinion, grounded in the mind: the sister of Ignorance a professed enemy to all truth, presumptuously opposing it self against the Principles of faith and true Religion.*

AFter the ascention of Christ into Heauen, diuers by the instigation of the deuill said, as *Simon* the Samaritane and others, who sought to seduce the people from the true Faith they embraced, teaching and preaching Heresies, *Iustinus.*

Heresie streweth the plaine and open way of truth, with thornes and brambles.

Marcion heaping heresie vpon Heresie, said that *Cain*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickednesse met Christ in hell, and by him were deliuered, *Irenæus.*

Montanus calling himselfe the Holy Ghost, he strangled himselfe, *Nicephor.*

The Valeatinians said, that Christ tooke not flesh of the Virgin *Mary*, *Poly.*

The Church of Corinth was corrupted, not onely in manners, but also doctrine.

Arius that arch-heretike, his bowels burst in sunder, *Theod.*

The

The Adamites denominated from Adam, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in marriage, that they admit no copulation betweene man and wife. This Heresie was soone suppressed.

Mountaines, Origenists and Sadaces, deny the Resurrection.

Aquarij vsed not Wine, but water in the Sacrament.

If we follow our owne imaginations, neglecting the truth, we renounce our Saluation, and yeeld our selues subiect to Satan.

The Nicholaites maintaine the communitie of their wiues, *Euf.*

Antioch was neuer without Heretickes, for within the seuenth yere of *Iulius*, the greatest part thereof was consumed with fire from Heauen, the other destroyed by earth-quake.

Nestorius denyed *Mary* to bee the Mother of Christ: after he was banished, his tongue was eaten vp with wormes, and dyed miserably, *Euag.*

They which through the dimnesse of their mind, & want of vnderstanding do contemne the true and liuing God, do please themselues with all manner of pestilent errours, *Amb.*

Some not considering that cleere and heauenly Light, which commeth from God, they fall into the gulfe and sinke to the bottome of that most foule and filthy puddle of all false

falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An Heretike doth corrupt the ſincerity of Faith and Doctrine of the Apoſtles, *Auguſt.*

A Schiſmatick, although he ſin not at all againſt the pure Doctrine and ſincere faith, yet he raſhly ſeparateth himſelfe from the Church, breaking the bond of vnitie, *Aug.*

If Cockle appeare in the Church, yet ought neither our faith nor charity be letted, wee muſt rather labour to be good Corne, *Cyp.*

While ſome men alwayes take to themſelues, a further dominion then peaceable Iuſtice requireth, they periſh from the Church; and while they proudly lift vp themſelues, blinded with their owne preſumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidſt much chaffe and cockle, ſuffereth many things and yet whatſoeuer is ether contrary to faith or good life, ſhe alloweth not, neither holds ſhe her peace, neither doth ſhe it.

De nucleo oliuæ intus optimæ, & ſuauiſſimæ, ventoſa & vana caprificus exurgit; ita & hæreſes de noſtra fruticauerunt non noſtræ degeneres veritatis grano & mendatio ſilueſtres. Tertullianus.

Omnia hæreticorum dogmata inter Ariſtotelis & Chryſippi *ſpineta ſedem ſibi & requiem repererunt*, Hieronimus.

Of

Of Deuils.

Defi. *Deuils are our tempters to ſinne, blaſphemie, and all other euils: they that ſtand in feare of God, take pleaſure in that which diſpleaſure them.*

THe deuill labours to deceiue man, and greatly enuies that any ſhould be ſaued. Satan is a ſubtile fiſher, and vſeth great cunning in caſting of his Net, and ſearcheth out the veine of water, wherein euery man is delighted, *Baſil.*

The deuill by degrees, worketh the deſtruction of man.

Chriſt fiſheth with an Angling rod, and catcheth but a few: the deuill with a broad Net, and draweth vp multitudes, *Chryſ.*

The deuils baite is ſweeter then Chriſts, and that is the cauſe he taketh ſo many, *Hier.* Chriſt fiſhing tooke foure, *Simon, Andrew, Iames,* and *Iohn*; the deuill walking by the ſea of this World, may in as little ſpace foure thouſand.

Through the enuy of the deuill ſinne entred into the World.

The deuill was the firſt author of Lying, the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſinne and wickednes, *Philo.*

Diuers ſpirits were wont to deceiue people, either by miſ-leading them in the iourney, or murdering them in their ſleepes, *Pſalm.*

The

The Deuils, not able to oppose GOD in himselfe, assault him in his members, *Aug.*

The Deuill intangleth youth with beauty, the Vsurer with Gold, the ambitious with smoothlookes, the learned by false doctrine.

The Deuil oft-times speakes truth in Oracles, to the intent they might shadow their falshoods the more cunningly, *Lactan.*

The Deuils (as being immortall spirits, and exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of deuils, proceedeth from the iust indignation of GOD, who by such whips chastiseth the wicked, and exerciseth the good.

The deuils haue diuers effects, the one troubles the spirit, the other molesteth the body, some insinuate and steale into our hearts, where depraued desires are ingendred; or else into our vnderstanding, to hinder the vse and office of reason.

The power of God, and not the deuil is to be feared, *Greg.*

The inuisible enemy is ouercome by Faith.

The deuils haue will to hurt, but they want power, *Aug.*

The deuill is ouercome by humility.

The deuill is strong against those that entertaine him, but weake against those that resist him, *Aug.*

From

From euill spirits proceedeth Art magicke, whereby the slauish practizers of that damnable Art by many false miracles, deceiue the simple, and confound themselues.

He that giueth his word to the Diuell, breaketh his bond with God, *Luther.*

The deuil, temptation and sinne were the occasions of mans fall.

The hearts of the Reprobate containe as many deuils as vnchaste thoughts, *Greg.*

The deuil in the last Day, shall rise against vs in condemnation, for that hee hath beene more carefull to get soules then wee to saue them, *Bernard.*

The deuil doth easily hit with his Arrowes, the proud men of this world, but the humble hee misseth. The Archer sooner doth hit a great marke then a little one, *Amb.*

The Deuil is to some a Lion, to some an Ant, *Greg.*

The Deuil ceaseth to tempt them whom he hath already won.

The deuil though he seeth not our thoughts yet by outward signes hee many times doth know them, as by our words.

The Deuil is the father of Lies, and the chiefe author of all deceit.

The deuil tempteth the righteous one way, and the wicked another way, *Greg.*

The Deuil presents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly meditation.

What

What sinne soeuer hath been by man at any time committed, was first by the Deuill inuented.

The Deuill first accuseth vs of our euill words, next of our euill workes, lastly, of our euill thoughts, *Greg.*

Christus Leo dicitur propter fortitudinem, Agnus propter innocentiam, Leo quod inuictus, Agnus quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circuit quærens quem deuoret: Diabolus Leo dictus feritate non virtute, Aug.

Of Hell.

Defi. *Hell is in all things contrary to Heauen, it is a place of torment miserie and desolation, where the wicked shall endure the endlesse iudgement of paine for their offences.*

ZEno the Stoicke taught, that the places of the Reprobate were separate from the righteous, the one being pleasant and delectable, the other darkesome and damnable.

Hell is the hold of horrour, distresse, and misery, the Cell of torment, griefe, and vexation.

The losse of Heauen is to the damned more grieuous then the torment of Hell, *Christ.*

Hell is the land of darkenesse.

In Hell all torments, are not alike, *Aug.*

Woe bee to him, that by experience knoweth there is a Hell, *Chrys.*

Hell is the place of punishment, which God hath reserued for the Reprobates.

In hell is no order, but a heape & Chaos of confusion.

The wretches in Hell haue an end without end, a death without death, a defect without defect: for their death liueth continually, and the end beginneth alwayes, and the defect can neuer faile.

Hell is euery where, where Heauen is not.

The torture of a bad Conscience, is the Hel of a liuing Soule, *Caluin.*

Good men haue their Hell in this World, that they may know there is a Heauen after death, to reward the vertuous; and wicked men escape torments in this World, because they shall finde there is a Iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences, *Lactan.*

They that beleeue in Christ, haue already ouercome sinne and Hell.

To them that are enamoured of the World, the remembrance of Hell is bitter.

The image of our sinnes, represents vnto vs the picture of Hell.

Hell like death is most incertaine and place of punishment most assured.

Hell is compared to the Labyrinth, which *Dedalus* made, whose entrance is easie, but being

ing once in, it is not possible to returne.

Hee that tempted Christ, will neuer spare men, *Bernard.*

If thy mind be not moued with the fire of Heauen, take heede lest thy soule feele the flames of Hell.

Hell that is knowne no where, is euery where, and though now neuer so priuate, yet in the end it will be most publike.

Enuie is a Picture or resemblance of Hell.

Death holdeth his Standard in Hell which is called the land of death.

Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis, ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri ianua Ditis.

FINIS.

The Names of all the Christian and Heathen Authors in this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Seuerus.
Anselme.

B

Basil.
Bernard.
Bonauenture.
Boetius.
Bullinger.
Bodinus.
Bias.
Becon.
Beza.
Bion.

C

Chrysostome.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Columella
Cor. Agrippa
Chrysippus
Chilo
Caluine
Cicero
Curtius.

D

Diogenes.
Dig. Laert.
Demosthenes
Dionysius

E

Vsebius.
Enagoras
Erasmus
Ennius.
Epictetus
Euripides.

G

Gregory.
Gueuara.
Gallen
Guicciardine.

H

Herom.
Horace.
Hermes
Hippocrates.
Homer.

I

Iosephus.
Isidorus.
Irenæus
Iustine
Iustinian
Isocrates
Iamblicus.

L

Lyther.
Lactantius.
Lod. Viues.
Linius.
Lucretius.
Lycurgus.

M

Macrobius.
Musonius.
Marc. Aurelius.
Musæus.
Menander.
Martiall.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ouid.

P

Policarpus.
Petrach.
Publius.
Plautus.
Plato.
Philo.
Pontanus.
Pacuuius.
Phocion.
Periander.
Pythagoras.
Plotinus.
Plutarch.
Pittacus.
Pindarus.
Petronius.
Plinius.
Psellus.

Q

Quintilianus.

The Authors Names.

R

Ramus.

S

Sirach.
Solon.
Socrates.
Stobæus.
Salust.
Suetonius.
Silius Italicus.
Sophocles.
Seneca.
Sir Thomas More.
Sir Philip Sidney.

T

Thom. Aquinas.
Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophrastus.
Theocritus.

V

Vigetius.
Virgil.

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